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Primitive Christianity
versus popular theology





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PRIMITIVE CHRISTIANITY

VERSUS

POPULAR THEOLOGY:

SHOWING

THE RELATION OF THE HUMANITY TO THE DIVINITY, BY
VIRTUE OF ITS INBEING MEMBERSHIP OF THE BODY
OF CHRIST, WHO IS THE HEAD OF EVERY MAN,
AND THE HEAD OF CHRIST IS GOD.

✓
BY JAMES HALL.

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PREFACE.

THE author of the few pages hereby given to the press, assuredly believing that the scriptures alone reveal the ultimate destiny of the humanity, has been many years seeking, and believes that he has obtained from that source, a satisfactory solution of that momentous problem : which solution is the relation of the Humanity to the Divinity, by virtue of its inbeing membership of the body of Christ, who is the head of every man, and the head of Christ is God. Every child of Adam is therefore an heir of God, and joint heir with Jesus Christ ; consequently, human destiny is an eternal future of infinite blessedness and glory.

Let it not be thought that such a consummation of the works and purposes of God, if true, is too great and glorious to have been hitherto withheld from the world. It has not been so withheld, but "was made known" eighteen hundred years ago "to the holy apostles and prophets." Such was the gospel of the grace of God ; such was Primitive Christianity. It has indeed been lamentably obscured, since the fourth or fifth century, by the dissemination of other gospels, and the Pagan doctrine of a vengeful Deity and eternal torments.

Let those who seek and appreciate truth, from whatever

source it may emanate, or by whomsoever elicited, weigh the evidence adduced in support of the doctrines set forth in the work; and whether disposed, or not, to heed the arguments of the author, decide, according to the law of the divine character and perfection, between a partial (conditional), and a universal (unconditional) salvation. All are alike interested in that decision; all must abide by it, if made according to the law, and on the principle proposed; there is no appeal.

The opposition and odium which so unpopular a work may have to encounter, even from principalities and powers, ought not to suppress its publication by an honest and sincere believer in its truth. The infinite issues in question, should nerve him in the undertaking, however unpracticed in polemical discussion, or unpretending to literary attainments: he believes rejoicingly, and with his whole heart, and has therefore spoken. He is rich in faith, enjoying the earnest of his and the world's inheritance, which is reserved in heaven until the redemption of the purchased possession. J. H.

CONTENTS.

	PAGE
CHAPTER I.	
INTRODUCTORY Remarks.....	7
The certain and positive Relation of the Humanity to Christ and Adam	12
The Fall or lapse of the Humanity in Adam	13
Birth of Jesus—his Baptism and Union with the Son of God.....	20
CHAPTER II.	
The Remission of the Sins of the World in and by the Death of Christ.....	27
Second Advent and Resurrection	32
CHAPTER III.	
Cause of Sin and Suffering, and the termination of both..	49
Terms "Hell" and "Devil" figuratively used.....	61
CHAPTER IV.	
Gift of the Holy Ghost.....	75
CHAPTER V.	
Comment on a portion of the Epistle to the Romans (con- tinued in Chapter VI.)	84
Remarks on Second Corinthians, Chapter V.	161
Remarks on a portion of the Epistle to the Ephesians...	169
Comment of Philippians, Chapter III.....	187
Comment on a portion of the Epistle to the Hebrews...	193
Responsibilities of the Christian Ministry.....	208
Of the Unseen World.....	213

PRIMITIVE CHRISTIANITY

VERSUS

POPULAR THEOLOGY.

CHAPTER I.

THE opinion has been expressed by some deep-thinking and philanthropic minds, that the inculcations of Christianity by its professors and advocates, including all sects and denominations during its era of eighteen hundred years, has given no evidence of a sufficient inherent power to control the passions, and incite to a life of practical kindness and love, so large a portion of mankind, as was confidently and piously hoped for; and has therefore not fulfilled its mission.

It is, however, admitted, that it has greatly improved and elevated the character of the once barbarous but now civilized nations;—that it has refined the general taste—has been a powerful aid to the cause of education—the improvement and progress of the arts and sciences—and the development of mind.

If such be the aggregate results of the systems of religious doctrines, under which the civilized

world has thus far progressed, it is suggestive of the question, whether the world has, and does enjoy Christianity, in its primitive purity, or an adulteration of it, under that name.

For a solution of that question, the only resort is to the scriptures, "which are able to make us wise unto salvation."

True Christianity hath its origin, as we believe all will admit, in the nature and purposes of God—of whom it is affirmed by his Son, that "he so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John 3 : 16, 17.

Further: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds : who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high ; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."—Heb. 1st : 1, 2, 3, 4. "He is the first-born of every creature."—Col. 1 : 15. "Christ is the head of every man, and the head of Christ is God."—1st Cor. 11 : 3.

These scriptures teach, that Christianity is the revelation of the love of God to the world.

Those protestant sects and denominations of Christians who claim to be orthodox, may be classed in two general divisions, and denominated, Arminian and Calvinistic; the former denying, and the latter affirming, the doctrine of election and predestination of some men to everlasting life and glory, and some to everlasting condemnation and punishment. The former, and the largest body of Christians, hold and teach that by reason of the sin of Adam, and consequent depravity and sin of his offspring, all the race became obnoxious to God's wrath and curse, and were justly doomed to endless woe and misery :

That the Son of God, the second of a Trinity of persons in the God-head, and of equal power and glory, voluntarily assumed the place and condition of the guilty race, and covenanted with the Father to suffer in their room and stead, the endless torments to which his wrath and curse had consigned them.

The object and design of which covenant was, that the guilty might escape their just punishment, and the wrath of the Deity be turned to love and blessing, ultimating in their everlasting felicity and glory: on condition, however, of repentance and faith, without which the said substitutional suffering would avail them nothing.

The Calvinistic portion of the Christian world also believe in the doctrine of the Trinity, vica-

rious and expiatory suffering of Christ, but limit its efficacy to the Elect, whom they believe were predestinated to eternal life, in view not only of Christ's sufferings in their room, but also of the imputation, or transfer to them, of his righteousness.

The non-elect were accordingly predestinated to eternal wrath and endless woe. Both denominations hold that none can be saved but those who truly repent and believe in Christ in this life.

To the reflecting mind, both systems forebode the everlasting torment of a vast majority of our race. Namely, the millions of millions of those who have died and will die, without knowing or even hearing of the name of Christ; and also of the millions who have heard, but have not repented or believed.

Can such be the Christianity of the Bible? Can it be the gospel which is good news and glad tidings to all people? Can we be required to assimilate our disposition and character to that of a being who gave existence to millions whom he foresaw would of necessity become the objects of his infinite wrath, and on whom he would inflict eternal torments? Such is not the character of him "who, for the great love wherewith he loved us, when we were dead in sins, quickened us together with Christ,"—nor of "him who is kind to the unthankful and the evil—who loves them that hate him, and blesses them that curse him." It is, however, congratulatory to the world, that

the popular creeds are not so generally heeded as formerly, and that a large portion of the Christian ministry find it more congenial both to their own minds and feelings, and to those of the community generally, to proclaim the "good news and glad tidings of the gospel" to a lost world. And hence the only instances of true and genuine conversion among all sects of professing Christians. The assurance of the infinitely forgiving mercy and love of God, as revealed in Christ, is "the power of God unto salvation." True repentance, deep and sincere contrition, or a broken and contrite heart, are the legitimate fruits of such assurance or faith. Infinite mercy, almighty love and goodness, subdues the spirit, melts the heart to the tenderness of the filial love of a heaven-born soul. "We love God because he first loved us."

Such is the New Testament doctrine of the New Birth. Such is that knowledge of God which giveth the enjoyment of eternal life.—John 17 : 3. All holy and happy influences, resulting from the labors of the Christian ministry, Christian societies and institutions, are the fruits of faith, derived from the knowledge of the love and mercy of God.

The knowledge of a being whose wrath and vengeance can be placated only by the eternal misery of the sinner or his substitute, can but alarm and terrify the soul;—his fears may incite him to seek a union with the Church, as a means of escape from the threatened doom, but will leave him a stranger to the humble, holy, and loving

spirit of a believer in the pardoning mercy of God.

If Christianity, adulterated by the admixture of doctrines and creeds wholly adverse to its vital and life-giving power, has notwithstanding accomplished a glorious mission, and conferred inestimable blessings upon the world, shall it not, when unincumbered and disenthralled, become the great and only moral power to reform, fraternize, and bless mankind with universal peace and love? I most sincerely believe that Christianity may be so reconstructed, or rather, that we may ascertain that it is already so constructed, as to produce that happy result.

True Christianity, as before remarked, hath its origin in the everlasting love of God. "He hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began."—2 Tim. 1 : 9. "He is the first born of every creature."—Col. 1 : 15.

As in Adam was created the whole humanity, the fountain of human existence—and as he was, according to Scripture testimony, a true figure of him that was to come (which was Christ), so in Christ was created a spiritual nature, the fountain of spiritual existence.—Rom. 5 : 12. 14.

Adam was the head of the earthly nature, and his posterity, the members of his body, each of whom are of and from the fountain of human

existence in him, as drops are of and from the ocean.

Christ is the head of the spiritual nature or body, of which spiritual body every man is also a member, and is therefore spiritually of and from him, Christ, as drops are of and from the ocean.—1 Cor. 15 : 15—22 ; 45—49.

The attributes of a man are, therefore, a human soul and body, derived from Adam, and an immortal spirit, which is the image of God, derived from Christ.

The whole fountain of human existence, as before stated, having been created in Adam, and he being constituted the head of the race, the perfect oneness of the head and members made his transgression and sin theirs. The consequent guilt and fear in which he sought to hide from him, whose presence had hitherto been the fulness of his joy, was moral death, both to the head and the members.

“And so death passed upon all men, for that all have sinned.” All sinned by virtue of their oneness with their head.

Natural or physical death is a consequence of our creation in Adam, but not of his sin: the reason or cause of it is its earthliness—its inherent tendency to decay and dissolution. “Thou shalt return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust thou shalt return.”—Gen. 3 : 19. The nature was made “subject to vanity,” change, or death, not as an

end, but in view of its redemption and resurrection in Christ.

Such was the lost condition of mankind, from which the Father purposed in himself, before the world began, to redeem and save it, as the inheritance of his only begotten Son, who is "his express image, and the brightness of his glory,"—pre-existent to all beings, except the Father—"by whom also he made the worlds, and whom he appointed heir of all things; who hath, by inheritance from the Father, a name and nature more excellent and more exalted than any other being."

Simultaneous with the lapse and fall of the humanity (in mass) from primeval innocence, was the announcement of its condemnation.

Also, at the same time, was the divine mercy and compassion manifested toward us, in the promise of a redeemer and deliverer, in the seed of the woman.

Which promise, although literally importing the sentence and punishment of the deceiver and tempter, was also expressive of the victory promised over the lusts of the flesh, of which the serpent's character was so strikingly a type, and we have sufficient evidence to justify the inference that it was a promise of the Messiah, as the redeemer, sanctifier, and saviour of our race, in the immediate institution of Offerings and Sacrifices, which prefigured Christ's sufferings, death and resurrection. They were, therefore, a symbolic revelation of his true character.

Such, we may infer, was the faith of Abel, by which he obtained witness that he was righteous, God testifying of his gifts.—Heb. 11 : 4. He appropriated to himself by faith the perfect righteousness, sufferings, death and resurrection of Christ, by a participation in them as a member of his body.

The grand and sublime idea of all sacrificial offerings is the figurative and representative death of the worshiper in that of the animal slain; and his acceptance with God, through that medium, is figuratively expressive of his resurrection and access to the Father in and through Christ.

Hence, the blood which Abel offered as the evidence of his death in that of the firstlings of his flock, rendered his offering more acceptable than that of Cain, in which no blood was shed. Perfect acceptance with, and access to the presence of God, must be preceded by death, and the blood offered in sacrifice is accepted as the evidence of that change. The offering of Cain was, therefore, not expressive of a true faith in him that was to come, and without faith, it is impossible to please, or to obtain an evidence of acceptance with God. By the same faith as that of Abel, Enoch obtained the testimony, or assurance of the same righteousness and justification in Christ; and Noah also became heir—obtained the same assurance of righteousness and justification through the same medium.—Heb. 11 : 5, 6, 7.

The offering of gifts and sacrifices pertains to

the office of priest, as doth the leading and conducting of public worship. He, the priest, may offer and worship in his own person and name, and in behalf of others also: As did Noah, who was the first who officiated in that capacity. "He found grace in the eyes of the Lord, for himself and family, consisting of eight persons."—Gen. 6: 18. Which persons were saved with him, and for his sake. To which salvation allusion is made by the Apostle Peter, as prefigurative of Christ, and the salvation of the world in and through him. The Spirit, or spiritual Son of God, who quickened, or raised the crucified body of Jesus from the dead, the Apostle says, went and preached, when the long suffering of God waited in the days of Noah, while the ark was preparing, to the spirits in prison, or to the people whose spirits were in the prison, or state of the dead at the time the Apostle wrote.—1 Peter 3: 18, 19, 20.

So Abraham believed God's promise, that himself, with all the nations and families of the earth, should be blessed in Christ, and it was accounted to him—was assurance to him of righteousness, justification, and a glorious resurrection in Christ. And the scripture assures us, that the same blessing shall be assured to us, if we believe as he believed.

The atoning or reconciling sacrifice and offering which was at first instituted, was continued until the coming of the Messiah,—until the incarnation of the Son of God: whose sufferings, death, and

resurrection, as before stated, were prefigured by them.

It is quite probable, however, that the true idea of those sacrifices and offerings, as well as the knowledge of the true God, were in process of time lost to a great portion of mankind; and that all the sacrificial systems adopted by idolatrous nations, were but misconceptions and very gross corruptions of them.

God chose and made a covenant with Abraham and his seed, by which they became his peculiar people, and by the institution of the rite of circumcision, he sealed them as his own; not because they were more the objects of his love than other nations, but that in blessing he might bless them, and through them, all the nations and families of the earth.

The ordinances and rites, peculiar to the worship of the Israelites, under the Mosaic economy, was a more full and sublime illustration of the character and offices of Christ than had been previously given. His office, as the great high priest, to offer gifts and sacrifices, as the Mediator or medium of access unto God, was pre-eminently typified, in the high priest of the Aaronic order. The whole people were figuratively in him, the names of their twelve tribes being engraven on his breast-plate, which he bore upon his heart, when he offered the blood of the animals sacrificed, and which was accepted, as the evidence of the repre-

sentative death of himself, and of the people in him.—Lev. 16 : 13. 15.

Such were the “ shadows of good things to come”—of Christ, the great high priest, both of Jews and Gentiles. And as the whole people were representatively in the high priest under the law, so all men were (not representatively,) but truly and verily in Christ; and being members of his body are participant of his perfect righteousness, sufferings, death, and resurrection.

As the death of the people and priest under the law was figurative only, and the divine presence in the earthly sanctuary was but a symbol, “ Christ became the mediator of the New Testament, that by means of death for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance.” Or, that by means of his (Christ’s) death, which was the death of every man, as members of his body, the transgressions even under the first testament, with all others, might be pardoned—blotted out; that they who were called (those to whom the gospel was preached,) might receive the promise—the assurance of “ eternal inheritance,”—a glorious resurrection to immortality.

Which assurance the Holy Ghost, (whom I understand to be no other than Christ himself) signified, was not to be fully enjoyed, while the first tabernacle was yet standing.

The word testament, as used in the text and context, is expressive of the evidence of the accep-

tance with, and access to God, of both priest and people by their figurative obedience, death, and resurrection, under the Old,—and of their true and real obedience, death, and resurrection, under the New Testament.

In other language, it is the blood of sprinkling, offered by the high priest and accepted by God, and of which all represented in him (the high priest) are partakers.

The testator under the law being the high priest, he testified by his re-appearance after his figurative death and resurrection; and Christ by his resurrection and re-appearance, was the testator under the New Testament.

Moses sprinkling the book, (in which was written the commandments of God, instituting the tabernacle worship, consisting in sacrifices and offerings before the mercy seat,) and all the people with water, and the blood of calves and goats, testified that the people with himself, were accepted of God as having died figuratively, in the animals slain—"saying this is the blood of the testament which God hath enjoined unto you."

The law,—its emblems, figures and shadows, are declared to have been a schoolmaster to bring the worshipers under the first testament to Christ.—Gal. 3 : 24. And I have sought to avail myself of the instructions of the same teacher, that I might discover the harmony of those scriptures, both in the old and new testaments, which inculcate the great truths of which I have spoken.

The miraculous birth of Christ was a literal fulfilment, both of the promise of the seed of the Woman, and the prophecies concerning him. What infinite glories were treasured in the babe of Bethlehem, cradled in a manger! and with what ineffable joy they were beheld and proclaimed by a multitude of the heavenly Host!

“And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.”

At the age of about thirty years, he entered the priest's office—being publicly baptized or washed (which was the initiating ordinance under the law), and as publicly anointed with the Holy Ghost, or Holy Spirit, under the emblem of a dove descending and resting upon him, which Holy Spirit, or Holy Ghost, I understand to be no other than the Son of God himself, and the same person who is always designated by those names.

Here was the union of the earthly and the heavenly natures perfected, the oneness of the Son of God with the Son of Man, by which he became the head of every member of the Adamic nature, as he was also of the heavenly or spiritual nature.

Such I conceive to be the marriage which a certain King made for his Son.—Mat. 22 : 1—13. At which marriage the wedding feast was of fat things, full of marrow, of wines on the lees, well refined (in other language, the gospel of the grace of God); which feast was also made by the King, the Lord of Hosts, unto all people.—Isa. 25 : 6.

Up to this period of the life of Jesus, we only know that he was subject to his parents, dwelt at Nazareth, and was a carpenter,—that he had hitherto assumed no public office, but was then led up of the spirit into the wilderness, that he might, in our nature, encounter the severest temptations, and triumphantly resist and overcome them.

After which he returned from the mighty conflict in the power of the Spirit,—the power of the Son of God, to teach and preach to the people. The teachings and works of his subsequent life were those of a Savior, Sanctifier, Redeemer, Prophet, Priest and King. His character and Sonship now became two-fold—the Son of God, the head of the spiritual nature, and the Son of Man, the head of the earthly nature, as it existed in Adam (in mass) before he had issue.

CHAPTER II.

THERE are many of Christ's sayings which are in harmony with no other than the doctrine of our membership of his body. Instance the following :

The Saviour assures us that when we feed the hungry, clothe the naked, entertain strangers, visit the sick and the prisoner, our ministrations are to himself.—Matt. 25 : 45.

Which tender expressions of his love for the members of his body, of his mercy and loving kindness toward all who are in want, in distress, or in prison, without distinction of moral character, are radiations from "his glory, as the only begotten of the Father, full of his (the Father's) grace and truth."

Happy, thrice happy would it make the world, if all could see and feel that every infant or child, every human being who is in want, or is sick or in prison, is a member of that nature or body of which Christ is the head, and that he is, therefore, a partaker of his obedience, suffering, death and resurrection.

That they might, in fact and in truth, behold Christ in the infant, the child, and in every human being, whatsoever may be his state or condition.

“And I, if I be lifted up,” saith the Redeemer, “will draw all men unto me.”—John 13 : 32. All men being in him, were lifted up, suffered, died in him on the cross.

Again ; “Then, said Jesus unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him.”—John 6 : 53—66. To eat or partake of Christ’s flesh, and drink or partake of his blood, is evidently to dwell or be in him, which we really are : being members of his body, of his flesh, and of his bones.—Ep. 5 : 30.

The saying of Christ that “he is the resurrection and the life,” if understood to refer to the inbeing of all men in him, is explanatory of his meaning. If the power of the resurrection to immortality and glory is given to Christ, the head of every man, every man shall be “quickeneth together with him.” “He that believeth in me, though he were dead, yet shall he live.” He that believeth in Christ, or that he is the resurrection and the life, as “the head of every man, though he were dead (in a state of moral death), yet shall he live,” a life of faith in Christ. And he that liveth in this state of faith, hath the assurance that he shall

never die, or that he shall enjoy everlasting life in Christ.

A sublime and beautiful allusion is made by the Redeemer, as I understand him, to the great doctrine of the union of the members of his body, (embracing all mankind,) with him, their head, in his answer to Andrew and Philip, who announced to him the desire of certain Greeks to see him. He replied as follows: "The hour has come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit."—John 12:23, 24.

Christ himself was the corn of wheat, in whom all the members of his body were crucified, and with them, he was glorified, by his resurrection from the dead: and thus, he bore much fruit.

It is in order here, to consider the true import of the gospel message first delivered by Divine command to the people. First, John the Baptist came preaching and saying, "Repent ye: for the kingdom of heaven is at hand."—Matt. 3:1, 2. Second, Jesus began to preach and to say, "Repent: for the kingdom of heaven is at hand."—Matt. 4:17. Third, the commission to the Apostles was in substance the same.

Repentance is a turning from one course of life and conduct to another. Also, regret and sorrow for past transgression. An object must be presented to the mind to induce such change, and a cause

must be perceived and felt for such regret and sorrow.

The object presented by John the Baptist as the inducement for the Jewish people to turn from their former course of life and conduct, was the near approach of the kingdom of heaven. Why? Because the medium through which they had sought for acceptance with God, or for a remission of their sins, namely, the sacrifices and offerings made through their high priest, were but shadows of good things to come, and typical only, of the new and living way of acceptance and access unto God, through the perfect obedience, death, and resurrection of the Messiah, of whom he, (John) was the harbinger and herald.

Then it appears that the baptism of repentance preached and administered by John the Baptist, was a public profession of faith in Christ and his gospel, as superseding the righteousness of the law, and a confession of, and turning from, their sins and transgressions against the good and holy law of God.

And such is true and genuine repentance in all cases; it is the result and fruit of faith, or belief in the infinitely forgiving mercy and love of God through Christ—which faith always works by love and purifies the heart; and to love God is to hate sin, which is repentance unto life. Repentance, therefore, is not the means of grace or salvation, but the effect and consequence of them.

Faith, or belief in the mercy and love of God

through Christ, is the salvation appertaining to this life only, and is therefore but an "earnest of the inheritance incorruptible, undefiled, and that fadeth not away reserved in heaven for us."—1 Pet. 1 : 4.

Therefore, both faith and repentance have their mission in the present, and not in the future immortal state.

The repentance of the transgressor can repair no violated law, nor claim exemption from its penalty. Neither would it be pardon, or mercy, or kindness, to exempt the sinner from the legitimate and necessary suffering for sin, which is in its nature reformatory, so far as it deters from a repetition of the offence.

The pardoning mercy of the gospel hath its origin in the eternally pre-existent love of God. Hence its manifestation in due time in his Son, by the promulgation of the gospel. The gospel is the new covenant which God made with the world, by which he promised, that "he would blot out their transgressions, and remember their sins and iniquities no more forever." All which was fulfilled in Christ, the messenger of that covenant—the executor, sanctifier, and sealer of it—by his sufferings, obedience, and death, sealing it with his blood on the cross. It was ratified, also, by his resurrection from the dead; as saith the Apostle, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2 Cor. 5 : 19.

It is therefore certain, that God does not forgive

us because we repent, but that he has granted or brought us to repentance, unto life, through the knowledge or belief in his infinitely forgiving mercy and love, as revealed in the gospel of his Son.

It is equally manifest, that neither pardon or repentance can exempt us from the legitimate and necessary suffering for sin; and, as before remarked, that such exemption would be neither merciful or kind.

It is then established by Scripture testimony, that the pardon or remission of sins is no other than the exercise of the infinitely forgiving mercy and love of God; and that the gospel, or new covenant, sealed by the blood of Christ shed upon the cross, and ratified by his resurrection from the dead, was its manifestation to a guilty world.

The remission of the sins of the world was virtually proclaimed from the cross, by the suffering, loving, dying Son of God, when as the crowning glory of his mission, he cried with a loud voice, "It is finished."

Such is the preaching of the cross of Christ: and hence, its glory: it was the altar chosen and appointed of God, on which, "by one offering, his Son perfected forever them (the members of his body,) which were sanctified."

The death of Christ was the highest possible manifestation of infinite love, and the most perfect and divine example of humility. Death upon the cross was the most ignominious punishment, or

suffering for sin. In the providence of God, some of his erring and sinning children were doomed thus to suffer ; and it became the head "to be tempted, or suffer, in all points," as do the members of his body, "that he might be a merciful and faithful high priest—that he might be touched with the feeling of their infirmities." Christ, therefore, although in the form of God—the express image of his person—humbled himself, took our nature in its fallen, lapsed state, in which he became obedient unto death, even the death of the cross, and was numbered with transgressors, bore the sin of many, and made intercession for them.

Let every believer, therefore, cherish the holy memories of the Cross. They lead us to the blissful contemplation of the infinite love of the Father and the Son, and of the blessed assurance of our acceptance in him. They also incite us to imitate his glorious example, by which we may learn obedience by the things which we suffer. What outward sign can so appropriately designate a christian temple of worship, as that of the Cross?

Having shown, as I trust, from the scriptures of the Old and New Testaments, that true Christianity assures the world that the humanity, as members of Christ's body (in mass), obeyed, suffered, died, and rose in him to immortality and glory, and that the new covenant proclaims the pardon of all transgressions of all men—that their sins and their transgressions shall be remembered no more for ever, it remains to prove, from the same source, as

the sequence, that every man, after the dissolution of the flesh and blood constitution, shall be "clothed upon with his house, which is from heaven, and must put on immortality. For since by man came death, by man came also the resurrection of the dead."—1 Cor. 15 : 21. And I refer to that whole chapter, as the divinely inspired exposition of the doctrine of the resurrection of all who die in Adam, or in the Adamic nature, to immortality and glory.

The certainty of such resurrection is "declared to be, according to the scriptures," and to be demonstrated by the fact of the resurrection of Christ, which fact was attested by the witnesses by whom he was seen. "First of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once, of whom the greater part remained until the then present, but some had fallen asleep. After that, he was seen of James; then of all the apostles, and last of all, he was seen of Paul also, as of one born out of due time."—Vs. 5, 6, 7. "And if Christ be not risen, then our preaching is vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For, if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain, ye are yet in your sin. Then, they which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are

of all men most miserable. But now is Christ risen from the dead and became the first fruits of them that slept. For, since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive."—Vs. 14—22.

This last verse shows conclusively that no less than all the race of Adam is spoken of in this chapter, as the subjects of the resurrection from the dead. All that die in Adam can be no others than all those who die in the Adamic nature; consequently, those mentioned in verse 18, as having fallen asleep in Christ, were no others than all who had died since Adam.

Why are we taught in verse 21, that as by man came death, by man came also the resurrection of the dead? *Ans.* As we necessarily derive our earthly body, which is subject to death, from our earthly head, the first Adam, so must we be clothed upon with our spiritual body, by our spiritual head, Christ, the second Adam.

V. 23. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming.

Of whom was Christ the first fruits? and who are his, and to rise at his coming? *Ans.* All who had died in Adam, and had slept in Christ: because all were to be made alive in him at his coming. Thus, the order mentioned in the text denotes no distinction of character, but simply the order of time: "they that are his," all who die in

Adam, were to be made alive in him at his second coming.

V. 24. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power."

V. 25. "For he must reign till he hath put all enemies under his feet."

V. 26. "The last enemy that shall be destroyed is death."

Verse 23 assures us that Christ's second coming, and the resurrection, were to be simultaneous. If, then, we can assuredly determine and fix the period of the second coming from scripture testimony, we have also that of the resurrection.

Let us, then, avail ourselves of the highest source, from which to seek instruction, which source is the predictions of Christ himself.

For the Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom.—Matt. 16 : 27, 28. Immediately after the tribulation of those days (the destruction of Jerusalem, as all admit), shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man; and then shall all the tribes of the earth mourn, and

they shall see the Son of Man coming in the clouds of heaven, with power and great glory.—Matt. 24 : 29, 30. And, from the 32, 33 and 34 verses, we learn that all of which he had spoken was to be fulfilled before that generation should pass away. We have the same assurance of his second coming, immediately after the destruction of Jerusalem, in Mark 24, 25, 26. These predictions were expressed in language highly figurative, but perfectly similar to that used by the prophets in foretelling the same events. Instance, that of the prophet Joel, quoted by Peter, and so applied, Acts 3 : 16, 21. The apostolic writings throughout teach us that the second appearing of Christ was to come during the lives of those to whom they wrote, which is in perfect harmony with the prophecy of Christ.

Thus, it is fully manifest, from the concurrent testimony of Christ and his apostles, that Christ came the second time, immediately after the destruction of the city of Jerusalem, which was the catastrophe of the civil and ecclesiastical polity of the Jewish nation.

It was not, however, a literal and personal appearance, but the figurative, or spiritual coming figuratively predicted. It was a coming and an appearance spiritually glorious; glorious in the outpouring of his holy spirit to the conversion of the millions both of Jews and Gentiles to the faith of the Gospel,—in the manifestation of his spiritual presence and power to heal diseases, raise the

dead, and to show many signs and wonders, which were performed in his name by his apostles.

It was the second and also the last coming of Christ;—it was “the last day,—the great day of the Lord,—the time of the restitution of all things spoken by the mouth of all God’s holy prophets, since the world began.” It was indeed spiritual, not literal, and Christ taught the Pharisees, most plainly and emphatically, to look for no other than a spiritual second coming.—Luke, 17 : 21.

Likewise in his last conversations with his apostles, he assured them that the Father would give them another comforter, even the spirit of truth.—John 14 : 16, 17. And Christ himself is that spirit of truth. “He is the way, the truth and the life.” In verse 18, he saith unto them : “I will not leave you comfortless, I will come unto you;” and in verse 26 : “But the comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” To my humble conception, it is very clear that the person who, in verse 18, says, “I will come to you,” is the same who, in verse 26, is designated as the Comforter—the Holy Ghost; by which I understand Christ’s disembodied spirit, “whom the Father would send in his name, or as himself, and no other; and that he would, in spirit, teach them all things, and bring to their remembrance whatsoever things he had said and foretold, while he was with them in the flesh. Again

John 15 : 26, 27. But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me ; and ye also, shall bear witness, because ye have been with me from the beginning.

Here again the spirit of truth, which proceeded from the Father (as Christ always speaks of himself to have done), testified of Christ, or (as I believe) that he was Christ, and of which fact the apostles were to bear witness.

Furthermore : “ Nevertheless, I tell you the truth, it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.”—16 : 7. From this passage, and from a reference to others relative to the same subject, I learn that the spiritual presence of Christ, or of his disembodied spirit—the Holy Ghost—was not to be enjoyed while he remained in the flesh. “ The Holy Ghost was not yet given, because that Jesus was not yet glorified.”—John 7 : 39. It was not necessary, as long as he was in the flesh. Christ taught that the apostles should do greater works than he did, because he went unto the Father.—John, 14 : 12. Showing that his second coming should be more glorious than the first. To the same effect is the following : “ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not in me ; of righteousness, because

I go unto the Father; of judgment, because the prince of this world is judged. I have many things to say unto you, but you cannot bear them now. Howbeit, when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore, said I, that he shall take of mine, and shall shew it unto you."—John 16: 8—15.

On this passage, I submit the following comment, to wit: That Christ, at his second coming, reprov'd, or convicted the world (the Jewish nation) of sin, because they believed not on him, though he had given them conclusive evidence of his Messiahship; of righteousness—that he was the true righteousness, justification, and salvation of the world, foretold by their prophets, prefigured by their offerings and sacrifices, and that he was acknowledged and accepted as such by his resurrection, ascension and access to the presence of the Father; of judgment, because the Prince, or head of the Jewish ecclesiastical government was judged, that is, his government and power was abolished.

By the command of the Father, the Holy Spirit, the Comforter, was to glorify, or manifest himself as the true Messiah, the "Son of God, who was manifested in the flesh;" and to take of the things

of the Messiah, the glories of his kingdom, and shew them to the apostles.

We have still further proof that Christ was certainly to come the second time in the spiritual state, in the manner of his ascension, and in the words of the two men, or angels, which were spoken to the beholders. I understand that ascension to have been necessarily a translation from the earthly to the spiritual body, as in the instances of Enoch and Elijah, because it is certain that Christ rose bodily from the tomb, and so appeared to his disciples, assuring them that he was not a spirit, but a body, consisting of flesh and bones.—Luke 24 : 39.

It is equally certain that a human body of “flesh and blood cannot inherit the Kingdom of God”—the immortal state.—1 Cor. 15 : 50. His (Christ's) departure from the world, and return to the Father, must, therefore, have been in the spiritual immortal state, not in a natural, but in a spiritual body. Now, the testimony of the angels was that, as the disciples had seen the Saviour go into heaven, which was spiritual, or in the spiritual state, so, in like manner, he would come.

Having presented, as I conceive, abundant testimony in proof that the second advent of Christ was to be spiritual, and not literal and personal, and that he did so come and appear, immediately after the destruction of Jerusalem, and that there was also, simultaneously, a resurrection of all the dead, I submit some comments, illustrative of the

manner and the glory of that resurrection, as set forth in 1 Cor. chap. 15, to which I have referred, and also on some other corresponding passages.

I remark first, that, as the second coming of Christ was spiritual and glorious, though not literal, visible, or personal, so was the resurrection also, not literal and of the earthly body, but invisible and spiritual, clothing the soul with a spiritual and glorious body.

I have already offered some remarks upon the first part of the said chapter, inclusive of verse 23, which led me to refer to other scriptures, in order to show that the resurrection of the dead, of whom Christ is there affirmed to be the first fruits, was to be simultaneous with his second advent, and that the epoch of both was that of the destruction of Jerusalem, or immediately thereafter.

I now proceed with verse 24 and onward.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power.

V. 25. For he must reign till he hath put all enemies under his feet.

V. 26. The last enemy that shall be destroyed is death.

Then cometh the end.—What end? *Ans.* The end of Christ's reign.—What reign? *Ans.* Not his "reign as king in Zion," for of that reign there is no end; but the end of that reign during which "he put all enemies under his feet," vanquished,

destroyed them.—What enemies? Mankind? or any portion of them? Certainly not; for God loved the world, all men, and sent Christ to save them. Who, then, and what did he come to destroy? *Ans.* Sin, and the condemnation of it; the condemnation of the law, which condemnation is “the power and sting of moral death; him (or it) that hath the power of death, which is the Devil,” or Adversary. “The sting of death, moral death, is sin, and the strength of sin (or the condemnation of sin) is the law.”

In what epoch of his reign did Christ destroy those enemies? *Ans.* From his assumption of the humanity at his baptism, by the union of the Holy Ghost, the spiritual Son of God (descending visibly, in the likeness of a dove, and resting upon him), with the Holy Son of Mary. “Then,” said he, “lo I come to do thy will, O God! A body hast thou prepared me.” From that period, until he, as the second Adam, with the members of his body, had resisted, and condemned sin in the flesh,—yielded a perfect obedience to the divine law,—sealed and solemnized with his blood, on the cross, the new Covenant, proclaiming peace, and the remission of the sins of the world,—had risen and ascended to the Father, presenting in himself the redeemed humanity, saying: “Behold I and the children which thou hast given me, thus delivering up the kingdom (the humanity) to God, even the Father, that he might be all and in all, reconciling

the world unto himself, not imputing their trespasses unto them."

Thus ended the first and visible reign of Christ in the flesh. Such were the blessings and glory which followed the first advent of the Son of God. His second coming, in his spiritual glory and the glory of his Father, was followed by the resurrection of the dead. All who had died in Adam, or who had fallen asleep in Christ, which was the state in which all had remained from Adam to that period. In v. 18 of the chapter, I understand those who had fallen asleep in Christ, to include all who had died in Adam, because all awoke or were made alive in Christ.

The great question now arises, as stated in v. 35, "How are the dead raised up? and with what body do they come? *Ans.* That which we sow is not quickened except it die, and we sow not that body that shall be, but bear grain: it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased him," and to every seed his own body.—V. 36, 37, 38.

By which admirable simile, I think we are most clearly taught, that the soul which is clothed with a body of flesh, as is the germ in the kernel of wheat, by that portion of it which must die or perish before it can enter into a new life; so must the soul be disrobed by death of its earthly body, before it can be reorganized or clothed upon with its spiritual body. And as the new life of the kernel, or its germ, is a development rather than a

new creation of its powers, so will the spiritual body be a more perfect organization, and conducive to a higher development of the immortal powers of the soul. The dissolution, therefore, of the human as well as of the vegetable body, is a necessary preparation for a new life.

V. 39—41, show that as there are in nature differently constituted bodies, some of which are of a higher order, or are more glorious than others, so in the resurrection the spiritual body is more glorious than the earthly. Vs. 42—44 affirm, that we are sown in corruption and raised in incorruption—sown in dishonor and raised in glory—sown in weakness and raised in power—sown a natural body and raised a spiritual body. From vs. 45—49, it is perfectly clear, as I have in substance remarked, on v. 21 of this chapter, that as we inherit the earthly perishing body from the first Adam, our earthly head, so do we derive from the second Adam, our spiritual head, a spiritual, immortal, and glorious body. So that we shall bear the image, and be as perfectly in the likeness of Christ, our spiritual head, the second Adam, as we have borne the image and likeness of the first Adam, our earthly head.

Vs. 50—54, teach us that it is impossible, in the very nature of things, for a body of flesh and blood to exist in the spiritual immortal state; and consequently, that those who should survive the period of Christ's second coming, and the simultaneous resurrection of those who had slept in him, or who

had died since Adam, would be instantaneously changed at death, from the earthly and corruptible to the immortal, incorruptible state. That it would not be necessary that any should thereafter sleep in Christ, as all had done from Adam, until the coming of him who is the resurrection and the life.

The sounding of the trumpet, and the trump of God, are terms which I understand to be figuratively used in v. 52, as they are also in 1 Thess. 4: 14—17; (on which passage I shall here remark,) and in both instances, to signify a spiritual manifestation of the presence of the Son of God in his glory, and the glory of his Father, with power to quicken or awaken the dead who had died in Adam, and slept in Christ, to life, immortality, and glory. It is most clearly an allusion of the Apostle to the "sounding of the trumpet," loud and long, and the voice of God, announcing his glorious presence upon Mount Sinai.—Ex. 19: 18, 19. It must be clear to all, that the Apostle did not speak of a literal trumpet, by sounding of which, the literal bodies of the dead were to be raised.

In the passage above alluded to, the Apostle argues the certainty of Christ's coming, during the lives of some of those to whom he wrote, to quicken and awaken those who had slept in him, (who had died since Adam) from the fact of his (Christ's) own resurrection, as follows: "For, if we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him."—1 Thess. 4: 14. In v. 15, he assures us by the

word of the Lord, that those who survived until Christ's second coming, would not prevent or delay the resurrection of those who were asleep, or who had deceased.—V. 15.

V. 16. "For the Lord himself shall descend from heaven with a shout, and with a voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

V. 17. "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The descending of the Lord from heaven with a shout, and with the voice of the archangel, and the trump of God, are, as has been remarked, figuratively expressive of the spiritual glory and power of the second coming of Christ, which was very plainly typified by the visible symbolical appearance of the glory of God upon Mount Sinai, and the literal sound of the trumpet, and the audible voice of God; from the description of which scene, and exhibition of the divine majesty, I understand the language employed in this, as well as its corresponding passage, 1 Cor. 15 : 52, to have been borrowed.

The dead in Christ shall rise first; then, we which are alive and remain, shall be caught up together with them in the clouds. The order here is, that those who had slept in Christ, or who had died in Adam, should be quickened,—awakened to life and immortality,

and that those who remained alive, should be changed, not immediately, by translation, as were Enoch and Elijah, (there were no such translations of which we have any account, and the Apostles themselves died a natural, or rather violent death,) but at the time of the decease of each person so remaining.

To be caught up together with them who had slept in Christ, cannot therefore be understood to mean a simultaneous change of the living, but rather that at death, in all future time, all should be changed to the same state of immortality and glory, that they might ever be with the Lord. I am impelled to this understanding of these passages, by the fact which I consider abundantly established, namely, that there was certainly a resurrection, though spiritual and invisible, of all the dead, as predicted by Christ and the Apostles, immediately after the catastrophe of the Jewish nation and polity, by the destruction of their city and temple, and their utter dispersion by the Romans.

If we restrict the application of the saying,—“we shall not all sleep, but we shall all be changed in a moment, at the last trump,”—to those (Apostles and others) which should be living at that time, we fix and determine definitely, certainly, and literally, the extinction of earthly, human existence at the same period; but if we apply the saying and the truth to that and all future generations, the doctrine taught is, that men were never

after to sleep in death, or "sleep in Christ," but would, "by the power of HIS resurrection," be changed at death, "from corruption to incorruption, from dishonor to glory, from weakness to power, from a natural to a spiritual body, from the likeness of the earthly to the likeness of the heavenly man—the Lord from heaven.

"Then shall be brought to pass, the saying that is written:—Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

"The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."—1 Cor. 15: 54—57.

"The sting of death is sin," because guilt and fear (which hath torment) are the effects of sin, and we fear, if unbelievers, to look beyond death, because we fear to approach the presence of God. The strength of sin is the law, because the law condemns sin, and hence our sense of guilt. God giveth us the victory over this sting, or fear, by the proclamation of the gospel or new covenant, which assures us of the pardon and remission of our sins, through the obedience, suffering, and death of Christ, as our head, of whose body we are the members, and by our faith in this gospel we rejoice that we are made accepted in the beloved; and we have a triumphant victory over the grave in our faith in Christ's resurrection, "for we believe that God raised up Jesus our Lord from the

dead, and will therefore raise up, or quicken us also, by Jesus."

Thus we have reached the glorious consummation of "the purpose and grace of God, which was given to the humanity, in Christ, before the world began," which grace was promised to Adam and his posterity before; and to Abraham, Moses, and the prophets, after the deluge. The fulfilment of which promise is developed and proved by the Scriptures of the Old and New Testaments, with which Scriptures, as well as with the character and attributes of God, I most sincerely believe the views and doctrines set forth in this work, are in perfect harmony.

Such, I believe, is primitive Christianity, and that no consistent and just interpretation of the divine testimonies, can disprove it: and I feel a triumphant assurance, that it cannot be shown to conflict with any of the divine attributes, as they are understood and acknowledged by all Christian sects, viz., Almighty power, infinite wisdom, justice, goodness, love, and mercy,—which attributes are the true and only infallible test by which to try all creeds, system, doctrines, and commentaries, whatsoever.

If such, then, is indeed the christianity of the Bible, it assures the world that there is ONE God, the Father, and one Lord, Jesus Christ, his Son, by whom and for whom all things were created, who was constituted, by the Father, the head of a spiritual nature and race of spiritual existences,

and that, by his incarnation, he became the second Adam, and head also of the earthly nature and race of human existences, which, having been united, in their creation in Adam, each with a spiritual existence from Christ, individually inherit, from Adam, the attributes of humanity, and from Christ, the attributes of spiritual existence, in the image of God; that the Son of God inherited from the Father, power, both to create all things, and to redeem the humanity from its lapsed and fallen state of moral death, and also to raise it from a state of earthly existence (and consequent liability to dissolution) to immortality and glory, which salvation and glorification of the humanity is but the natural and certain result of its relation to God through Christ, he being the head of every man, and God, the Father of all. Can all this be true? Can such be, in fact, the result of the purpose and grace of God in his Son, concerning the members both of his spiritual and natural body—concerning that world which the Father so loved as to send his Son to save it?

I ask, in humble, holy triumph, can there be, by possibility, any other final result not in direct and eternal conflict with the character, and with every attribute of God?

If, then, the gospel of God, our Saviour, is but the proclamation of his infinitely forgiving mercy and love, the blotting out and remission of the sins of the world, is not the knowledge, or belief of that gospel the true and only cause of love to God

in return? "Do we not love God because he first loved us?" and if we love God, do we not, therefore, hate and repent of our sins? It is as certain that the answer to these questions is in the affirmative, as that causes are adequate to their effects. Then is it also certain that neither fear nor punishment is ever the cause of true repentance. The gift of the Holy Ghost (the spirit of Christ, the spirit of love) to the Gentiles, was giving, or granting them repentance unto life.—Acts 11 : 18.

Such, then, is the gospel of our salvation, according to the scriptures, and it "is worthy of all acceptance." Thus is the humanity "begotten to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us."—1 Pet. 1 : 4.

Shall not the knowledge of, or faith in that hope sanctify and bless the world (all who believe) with love to God and man, and "with repentance unto life?"

I proceed further to elucidate and offer additional proof of the universal and individual membership of our race, of Christ's spiritual as well as of his natural or human body.

CHAPTER III.

ALL Christians believe in the existence of inherent moral light, or conscience in every man, ever approving the right and the true, and condemning the iniquitous and the false. "The Gentiles, who had no written law, were a law unto themselves: the work of the law being written in their hearts."—Rom. 2 : 14, 15. From whence is this spirit of truth and righteousness existing in the universal mind, but from him who "is the light of every man that cometh into the world?" What is "the law of the spirit of life, or the principle of life in us, but Christ in us, the hope of glory?" If, then, that spirit of life, or Christ, existed in the Gentiles, it is a just inference that it exists universally. Calvinists affirm that the Elect were chosen in Christ before the world began; if so, they, then, existed in him. Quakers teach that every man has a light within him, which is of Christ—it is, then, a spiritual existence, participant of him.

It having been shown, as I conceive, to be a scripture doctrine, that the humanity sinned in mass with Adam, its earthly head, and, in like

manner, suffered the just and necessary effects thereof; that, in Christ, by virtue of a like existence in him, by means of his incarnation, they participate in his obedience, death and resurrection; I propose to show that it is equally true that we must individually suffer the legitimate and certain consequences of our transgressions in our own persons, that we must reap as we sow, and in the field where we have sowed. "We must receive in ourselves the recompense of our error which is meet."--Rom. 1 : 27.

"The righteous are recompensed in the earth, much more the wicked and the sinner."--Prov. 11 : 31.

Sin and suffering are cause and effect. The cause of sin is found in the lusts of the flesh, which lusts incite and move us to violate our just obligations to God and our fellow men, which violation is sin (and there is no other sin), the effect of which is guilt, fear, conscious self degradation, moral and physical suffering, proportionate to the enormity of the transgression. "Every man is tempted and drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death."--Jas. 1 : 14, 15.

If, therefore, the cause of sin and suffering exists alone in the lusts of the flesh, they cannot survive the existence of the body, because the effect necessarily ceases with the cause.

Death, physical death, is, therefore, not an evil,

it is but the dissolution of the body of sin, or the sinful body, of which the soul being disrobed, will be clothed upon with its house from heaven, a spiritual and glorious body, by the mighty power of Christ's resurrection.

The lapse of the whole humanity in Adam, from a state of innocence and purity to a state of guilt and depravity, is no new doctrine : old school theologians have taught it for centuries ; but on a very different principle ; namely, that we derive our accountability, for the Adamic transgression, from our being only representatively in him ; whereas, according to my understanding of the scriptures, our participation in his guilt results from the perfect oneness of the head and members of the body.

The restoration of our race, or a portion of it, to holiness and happiness, by the obedience and death of Christ, is also a cardinal doctrine of the same school, but the efficacy of that obedience and death reach us only by imputation and substitution ; whereas the scriptures, as I understand them, teach that we derive the benefit of that efficacy from our oneness with Christ, as members of his body.

The doctrine of the substitutional sufferings of the innocent for those of the guilty, I conceive to be as unjust as the transfer of merit from a righteous to an unrighteous party is absurd. We could not be responsible for Adam's transgression, if he was no more than our representative, in as much as we had no agency in his appointment as

such. Neither can we profit by the imputation, or transfer of Christ's righteousness to us, if we still remain morally impure and sinful. A just and righteous law cannot inflict punishment, but upon the offending party. If it punish the innocent, and clear the guilty, an eternal principle of right is violated in both cases. But the head and members participate alike in the merit or demerit of good or evil actions, by virtue of their oneness and identity.

Primitive Christianity, as set forth in this work, may be thoroughly tested by showing its harmony with the attributes of God—his almighty power, infinite wisdom, justice, goodness, and love—which attributes harmonize and blend in one. The design and purpose in creation was therefore infinitely good. Ultimate eternal good is eternal happiness. Ultimate eternal evil is eternal unhappiness—misery. The divine purpose will certainly be accomplished; all must, therefore, be eternally happy. Primitive Christianity is in harmony with the divine purpose and attributes, and is therefore true. Partial salvation is at issue with the attributes and purpose of God, and cannot therefore be true.

The infinite justice of God forbids and condemns the voluntary creation of a single being (not to mention innumerable millions of immortal existences) with the knowledge that such existence would certainly ultimate in infinite evil to the created. The infinite love of God, which is his name and nature, is conclusive evidence that he

cannot do that which, in its very nature, is infinitely malevolent. Moreover, the justice of God is his impartiality, which also forbids a partial salvation—his wisdom and power being equally adequate to the salvation of all.

Having, as I trust, proved the universal applicability of the provisions and promises of the gospel, by its harmony with the divine character and attributes, I refer with entire confidence, for full and complete confirmation of that great truth, to the scriptures, which, being “written by holy men of old, as they were moved by the Holy Ghost,” their true meaning must certainly harmonize in like manner with those attributes.

I premise first, that I do not find a single text where a promise of salvation through the obedience, sufferings, death, and resurrection of Christ, is expressly, or by just inference, applicable to less than the whole human race. The first gospel sermon was preached (and with reverence, I may truthfully say, by the first gospel preacher,) to Abraham, and its blessings were promised “to all the families of the earth.”—Gal. 3 : 8. “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life : for God sent not his Son into the world to condemn the world, but that the world through him might be saved.”—John 3 : 16, 17. The restriction of the salvation in verse 16, to those who believed in Christ, is wholly omitted in verse 17, which affirms without

condition or limit, that Christ was sent to save the world. I infer, therefore, that belief in Christ, or faith, is not put for the salvation itself, but for the assurance of it, or of everlasting life through Christ. Belief is not the thing believed, but the mental assurance of it.

“For the bread of God is he which cometh down from heaven and giveth life unto the world.”—John 6 : 33. “And the bread that I will give is my flesh, which I will give for the life of the world.”—John 6 : 51. Christ gave his flesh—his body—that the world, all mankind, being “members of his body—of his flesh and of his bones,” might be baptized into his death, and therefore rise in him to immortality and glory in the presence of God.

“And I, if I be lifted up from the earth, will draw all men unto me.”—John 12 : 32. He drew all men or lifted them as members of his body up with himself on the cross.

“Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.”—Rom. 5 : 18.

“For, as in Adam all die, even so in Christ shall all be made alive.”—1st Cor. 15 : 22.

“God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them.”—2 Cor. 5 : 19.

“That, in the dispensation of the fulness of

times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him.”—Eph. 1 : 10.

“And that he might reconcile both unto God in one body on the cross.”—Eph. 2 : 16. “For there is one God, and one mediator between God and men—the man Christ Jesus—who gave himself a ransom for all men to be testified in due time.”—1 Tim. 2 : 5, 6. “But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man.”—Heb. 2 : 9. “And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”—1st Ep. John, 2 : 2.

“And we have seen and do testify that the Father sent the Son to be the saviour of the world.”—1st Ep. John, 4 : 14.

This array of texts, fifteen in number, is but a portion of the direct, clear, and unqualified scripture testimonies, in proof of the final holiness and happiness of every child of Adam; and not one of them is found to conflict, in their literal import, with either of the divine attributes.

Can the advocates of a partial salvation, and of the eternal torments of the unrepenting and unbelieving, adduce, even a single passage, which, as they apply it, is not at war with those attributes? I might here refer to that class of texts for the purpose of controverting the justness of their application of them; but such an attempt, however

successful might be the result, is rendered wholly unnecessary by the palpable truth that those scriptures could not have been given for the purpose of maligning the divine character, or annulling his essential attributes, or of conflicting with those testimonies which justify the former and harmonize with the latter.

All threatenings, denunciations, and expressions of the wrath, anger, and vengeance of the Deity, found in scripture, however fearfully and awfully announced, are to be regarded as faithful and merciful warnings of the transgressor,—not as the evidence of wrath, hatred, and vengeance, existing in God as a passion, as they are found in sinful and depraved man.

It is not more important to a lost world that the promises of the gospel are of universal application than that they are wholly unconditional: neither faith or repentance, or any works of the creature, or the absence of them all, can in the least affect the certainty of their accomplishment. “For all the promises of God, in Christ, are yea, and in him amen, to the glory of God.”—2 Cor. 1 : 20.

There are promises, however, of the enjoyment of salvation pertaining to this life only, which are wholly conditional. The enjoyment of an assurance of the remission of our sins, and our acceptance with God in and through Christ, is promised to us on condition of our believing the gospel—“the record which God hath given us of his Son, which record is that God hath given to us eternal

life, and this life is in his Son." In other language, "to obey from the heart that form of doctrine (the gospel) which was delivered to us." In a word, all promises of good to be enjoyed in this life are conditional, and all those of the life which is to come are unconditional.

We have now to answer the universal objection to a simultaneous cessation of the cause and effect of sin, and the change from the natural, corrupt and sinful condition to the spiritual, incorruptible, holy, immortal happy state, at, or immediately after death. That sin is the cause of suffering, all admit. I have before proved, as I trust, that sin exists only in the flesh and blood constitution; the dissolution of that constitution, therefore, destroys sin. The cause is removed, the effect must cease. But it is objected that sin is not adequately punished in this life, and, therefore, suffering must continue until expiation is made. I reply that the doctrine of expiation, which implies vindictive punishment, is erroneous and absurd, at issue both with justice and mercy, and that those attributes can admit only of the correction and chastisement of the transgressor designed for his reformation, and, incidentally, to warn others of the consequences of sin, not to gratify the evil passion of anger or revenge. Punishment can repair no violated law. Just and good laws have for their object the good and well being of those for whom they are enacted. The violation of them injures the sinner, not the law, or the author of it.

Who is the rightful judge of the just measure, and duration of suffering for sin? If God, who has forgiven the sins of the world, and reconciled it to himself in Christ, and by the covenant which Christ has sealed with his blood, declared that he will remember them no more for ever, and has promised to "raise that which is sown in corruption in incorruption, and that which is sown in dishonor in glory, and that such change shall be instantaneous, immediately after death," who shall "say unto him, what doest thou?" "Shall our eye be evil because he is infinitely merciful and good?" Shall not he, "who is rich in mercy, for the great love, wherewith he loves those who are dead in sins, have our consent to quicken them, make them alive, holy and happy in Christ, immediately after death? If such change must be deferred until full expiation is made by the infliction of a certain measure of punishment, in the future state, on some sinners, what shall exempt any sinner (and all are sinners) from such expiation? Shall his good works, which are but filthy rags? shall his faith, or repentance, both are the free gift of God, for which he can claim no merit, nor do they in the least atone for his sins?

Why should those, even of the most virtuous and pious life, object to the immediate change of their wicked neighbors, at death, from a sinful, depraved and suffering state, to a pure, holy and happy immortality? Why not rejoice over them, as do the angels in heaven, even over one sinner

that repenteth on earth? Moreover, neither inflictions or chastenings ever produce true repentance, until the subjects of them understand that they are the evidences of the love of him who administers them ; and then, the sanctifying power is in the love, and not in the suffering ; and not till then can the sinner love the author of such chastisements, and then, not for the sufferings, but for the love that inflicted them. So, that love has all the power and all the glory, in every sanctifying and saving process.

So, then, if the chief of sinners, ceasing not to violate and to suffer the penalty of God's righteous laws until death, which is the destruction of his sinful and sinning body, shall then be changed, made alive in Christ, clothed with a spiritual and glorious body like unto his (Christ's), he shall know and feel that all chastisements for the violation of God's laws, were but evidences of infinite love and mercy, for which he will bless and praise him for ever ; and so will he hate sin and love holiness, which is repentance unto life eternal.

Then, will the goodness, wisdom and love of the Father and the Son be glorified in the redemption and salvation of the chief, as well as of all sinners, and "there will be joy in heaven over all."

Where is boasting, then? It is excluded. The chief of sinners is a child, an heir of God, and joint heir with Christ. Abraham, Noah, Daniel and Job have no higher claims.

Let there be, then, no fears entertained, even by

those of the highest moral attainments, that their neighbors will not suffer fully and justly for their sins; nor let them boast that, under the same circumstances, they would have been less sinful than the chief of sinners.

Neither let there be any alarm for the consequences of declaring the whole counsel of God. No longer may it be urged that, in the absence of the fear of eternal torments, men will throw the reins loose upon the necks of their lusts; what do they now, under the influence of that fear, and all the penalties of human enactments beside? In spite of both, our prisons are filled to overflowing, and crime is steadily increasing. But what would be the condition of society under no other restraint than the fear of future punishment? Can we, for a moment, doubt but that violence, anarchy and destruction of life and property would be universal?

It is to the fear of present immediate punishment, that society chiefly owes its exemption from those evils.

Furthermore: to declare the whole counsel of God, concerning sin and its effects, is to warn the transgressor that "his punishment lingereth not; that his damnation slumbereth not; that he shall be recompensed in the earth, and shall receive in himself the recompense of his error which is meet," and there is no escape. If he cease not to sin, so long shall he suffer. The termination of both at

death affects not in the least degree the certainty of his punishment here.

The assurance given in the gospel of the infinitely forgiving mercy and love of God through Christ, and of his purpose, pursuant to that love, to change all, at death, from corruption to incorruption,—from dishonor to glory,—from a natural and sinful to a spiritual and glorious body, will certainly, if it be believed, even by the chief of sinners, sanctify and bless him, with repentance unto life. If he does not believe it, it can have no effect upon him.

It is in the very nature of things certain, that love to God can only result from the knowledge, or belief that he first loved us; and, *vice versa*, if we know, or believe that God first loved us, we certainly love him in return. It is also certain that to love God, is to hate sin; and to hate sin, is to repent that we have sinned; to repent that we have sinned, is to desire to sin no more. Such, then, we repeat, is true repentance, or “repentance unto life.”

There is a repentance not unto life. If we repent that we have sinned because we suffer, or fear that we shall suffer for it, then it is the suffering we hate—not the sin.

Apprehensions are entertained by some, that the assurance that suffering as well as sin shall cease at death, may be a temptation to suicide. It cannot be so if true, because truth is never promotive of evil. The usual causes of suicide are insanity,

desperation, and despair: we believe it is not known to have been committed under the influence of the assurance of entering into a happy state. Such an assurance is a perfect antidote to despair, and an unfailing support under the severest trials and afflictions.

On the terms, Hell and Devil, which are figuratively and variously used and applied in the scriptures, I have only to remark, that from the light I derive from that source, and from the ablest criticisms I have seen in relation to those words, I understand the former as expressive of a state of darkness, unconsciousness, or the sleep in death—the state of all the dead, who died from the creation to the second or spiritual coming of Christ, and who were then “made alive in him”—raised to immortality and glory. Also, a state of moral darkness, degradation, suffering, and wretchedness, in this life, consequent upon transgression and sin—simply a state, not a place—not a location, either in the sea, or earth, or air. There are several passages in the New Testament which import suffering beyond this life—as in Luke 16 : 19, and Mat. 5 : 29—but in language highly figurative, which I cannot of course interpret literally, and as directly conflicting with other scriptures establishing the impossibility either of sin or suffering after death.

The scripture application of the term Devil, is so exceedingly various, being applied to all manner of diseases and maladies, both mental and physical

—to bad men and evil propensities or principles, (which last, I believe, is meant by the term spirits—the term ghost, or angel, being usually employed to designate spiritual personal existences.)—that I cannot possibly discover any evidence of the existence of a spiritual, omnipresent being, pervading universally both matter and mind, attributes pertaining to Deity alone. I understand, therefore, that the language of scripture does in no case import more than a personification of evil—of all that is adverse to the will of God, and the happiness of his children.

To ascribe to the Deity the creation or appointment of a place for the infliction of endless torments upon his helpless offspring, and of a Devil also, with the disposition and power to tempt, deceive, and decoy them thither, for the infernal pleasure of executing those inflictions, is blasphemy in the first degree. It is however to be lamented, that in substance, the monstrous doctrine is embodied in some popular creeds. Yet, charity, and a due respect for the piety and general excellence of character of these denominations, assure me that in no instance is that embodiment understandingly believed or taught. It being, then, so nearly obsolete, and too impious to be believed and inculcated, it is hoped that it may shortly be expunged and disappear from every religious creed.

Having presented the faith and doctrines of primitive Christianity, as in strong contrast with a

portion of the religious tenets of the present day, it may be profitable to advert to the lives and practices of primitive Christians, which were also strikingly dissimilar, especially in their simplicity, spirituality, and independence, of all worldly or temporal aggrandizement.

The Church at Jerusalem was the first gospel Church, consisting of the first believers in Christ as the Son of God having come in the flesh. It included the disciples, both of John the Baptist and of Christ. It was certainly a Baptist Church, its members being all baptized—immersed—washed—not sprinkled. It was also the Catholic Church, because it was the true and universal Church—opening its doors (after the resurrection of Christ) to all the world. It was “the Church of the first-born,” or the first-born gospel Church, of which John the Baptist, Christ, and his apostles, spake, when they preached, saying, “Repent, for the kingdom of heaven is at hand.” It was “the Mountain of the Lord’s House, established in the top of the mountains, that all nations might flow unto it,—that many people might say, come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”—Isa. 2 : 2, 3. It was the heavenly Jerusalem which is the mother of us all. It was that portion of the Jewish nation which was designated as “the remnant, according

to the election of grace—a people made ready and prepared for the Lord.”—Luke 1 : 17. It was “foreknown and predestined to be conformed to the image of Christ, that he (Christ) might be the first-born among many brethren.”—Rom. 8 : 29. It was “God’s elect,” chosen from among Christ’s brethren according to the flesh. It was the general assembly and Church of the first-born. Its members were the spirits of just men made perfect, or spiritual men made perfectly just, in Christ.

Such was the first gospel Church—the Church at Jerusalem;—and “their sound”—the sound of the gospel—“has gone out into all the earth.”

Why was it a gospel Church? Simply because of its faith or belief that Jesus was the Messiah—the Son of God, who “had come in the flesh”—that he was about to set up a new kingdom, which was to supersede the legal dispensation. Which kingdom was at hand, but did not fully come until the Mosaic economy was abolished. Until which period all the rites, ceremonies, and requirements of that dispensation, were to be fully kept, and were faithfully observed by the disciples as Christ himself commanded. The glorious spirituality of this kingdom was therefore not fully revealed to the Church until Jesus was glorified and the Holy Ghost given, whom the Father was to send in his name, or as Jesus himself, in his spiritual disembodied state. That first Church was in fact a regeneration of the Jewish Church—a Church born anew—born again. Hence, Christ said to his

apostles, "You that have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Mat. 19 : 28. Which prophecy of Christ was figuratively fulfilled at his second spiritual coming, and the coming into the gospel Church of the fullness of the Gentiles; the twelve apostles did so reign with Christ over the twelve tribes of spiritual Israel. Judging, giving to them laws, precepts, and ordinances, and the Christian Church is still, or ought to be, under the same government.

The first or new-born Church, were "begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled," &c. The day star only had risen in their hearts; and they enjoyed but the dawn of the gospel day until the Holy Ghost was given. He, Christ, in his disembodied state, "did not leave them comfortless, but came to them as he had promised." Instance the announcement of his presence by "the sound from heaven of a rushing, mighty wind, filling the house where they were sitting, and also by the appearance of cloven tongues of fire, and filling them all with his spirit"—Acts 2 : 2, 3, 4; continuing to instruct them concerning the spiritual nature, extent, and glory of his kingdom, and the approaching manifestation of his full and glorious spiritual power, and the nature and manner of the resurrection of the dead; assuring them, as we learn from the writings of

the apostles, that all would be accomplished during the lives of some of the then present generation.

Such was the origin and development of the first Christian Church. Germinating under the ministry of John the Baptist, "who was sent to make ready a people for the Lord," and to herald the approach of the Lamb of God, who was to take away the sin of the world, the faith and belief of his (John's) disciples that the Messiah was at hand, made them ready for his appearance. They were the wise virgins, with oil in their lamps, waiting until the bridegroom came, that they might go in with him to the marriage, ("they were the children of the bride-chamber,") which marriage was the union of the two natures, the earthly or human, with the heavenly, or spiritual, constituting the perfect oneness of the spiritual, glorious Son of God, with the holy son of Mary. The unbelieving Jews had no oil in their lamps, no faith, and therefore were not ready, and did not go in to the marriage.

That it may be kept before the mind of the reader, I here repeat what in substance I have said before, namely, that the marriage above described was solemnized at Christ's baptism, which baptism was the ceremonial preparation for investiture with the priest's office. Aaron, the high priest under the law, was washed before he was clothed with the priestly garments, which were made for glory and beauty—expressive of the excellency and dignity of the office—after which he was anointed with the holy anointing oil. So Christ, being born

under the law, observed its ceremonial requirements, and was washed before he assumed the holy office of priest, "the priest of the Most High God, after the order of Melchisedek." That ordinance having been administered to him (Jesus), by one duly and divinely authorized and appointed for that purpose, "the heavens were opened, and the Holy Ghost descended in a bodily shape, like a dove, upon him, and a voice came from heaven, which said, thou art my beloved Son, in whom I am well pleased."—Luke 3 : 22. Here was a literal descent of a being, an existence, in bodily shape like a dove, visible to the natural eye, and a voice from heaven, audible to the natural ear, proclaiming that being the Son of God.

If Jesus was that Son of God before the visible descent of the Holy Ghost (which was the spiritual Son of God) upon him, why was he not so proclaimed? and why was that manifestation necessary before that proclamation was made? Can we conceive of any other purpose in that miraculous manifestation of the Son of God, than to assure the world of his perfect union with the son of man, and that the Son of God had come to assume the body which his Father had prepared for him? by which union, the glorious head of the spiritual nature, or race of spiritual existences, might also become the head of the earthly nature and race of human existences; that he might sanctify and glorify that nature and race who thus became "the members of his body, of his flesh, and of his bones."

CHAPTER IV.

To the examples and lessons of instruction which we have in the history of the first Christian Church, especially after the day of Pentecost, we shall do well to take heed.

The distinguishing characteristics of the primitive disciples were—first, their love to one another—second, their prayerful life and very frequently assembling together for the social enjoyment of that privilege, as promotive of a vigorous faith and confident trust in God—third, their zeal and devotion to the cause of Christ; their deep solicitude and untiring efforts for the conversion of the world to the faith of the gospel—not for the aggrandizement or in anywise the acquisition of worldly power and influence of the Church; but that all might come to the gospel feast, and alike with them enjoy its consolation and drink of the river of water of life, which river is the love of God in Christ, “proceeding forth from the throne (the gospel Church) of God and the Lamb.” “The Spirit” (Christ himself, who is King in Zion), “says come! and the Bride,”—the Church—“says come!” “and whosoever will, let him come and take of the water of life freely.”

This example should teach us that proselytism for any other than a desire that others should participate with us in the joys of salvation, in and through Christ, is mercenary and hypocritical.

The primitive Church had no reliance on any other means than the gospel itself, when preached in its native simplicity and plainness, for the conversion of the world, which gospel they believed and felt to be the power of God unto salvation.

Did those humble, holy, and loving disciples, seek to allure and entice by words of man's wisdom, or to attract the opulent and wealthy by pompous ceremonial worship and the dazzling splendor and magnificence of their temples?

No such attempt was ever made, no such desire intimated by the Church, the Bride, the Lamb's wife, in the day of her espousal. It was "a time of love," and love is never mercenary.

Were such truly the characteristics of professedly gospel churches, in this our day? such their prayerful life and consequent vigorous faith and confident trust in God? such their zeal and untiring efforts to convert men to the faith of the gospel? such the disregard of worldly aggrandizement, power, and influence of the Church or of the denomination? were the desire now to proselyte men only to the faith of the gospel, which is the proclamation of the pardon and the remission of the sins of the world, in and through Christ alone, and "that God is, in Christ, reconciling the world unto himself, not imputing their trespasses unto

them," would not "light break forth as the morning, and health spring up speedily? Should we not be led forth with peace, and our righteousness go before us?" Might not all be one fold, and one Shepherd? May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, speed the day!

In primitive times, a meeting together of any number of disciples in any place, had (as we have now) the promise of the presence of Christ, and such an assembly was a Christian Church, independently of the institution of any sacraments or ordinances. Their faith in the truths of the gospel was their true qualification for membership, and the enjoyment of all church privileges. Baptism is a public avowal or profession of gospel faith. It is a gospel ordinance, and was instituted by Christ after his resurrection. At his last interview with his apostles, he commanded them "to preach the gospel to all nations, and baptize them (all who would believe) in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28 : 19.—By which names, I understand God the Father, and the son of man according to the flesh, and the Son of God with power, according to the spirit of holiness; or, as if he had said, in the name of the Father, and of the Son, visible and invisible; not that I would presume to suggest the use of any other than the written words, *verbatim*,—they are better and truer words than any others could be, as I understand them.

The true significancy of the ordinance, I understand to be, that we, as members of Christ's body, were baptized into his death, and were therefore participant in his resurrection; and, as his disciples, we assume a new and solemn obligation, to arise or awake to newness of life.

The Eucharist, or the Lord's Supper, I understand to have been an established Christian Sacrament, in the primitive Gentile Christian Church, by the authority of the apostle Paul, (see 1st Cor. 11 : 23-26) but not observed by Jewish believers, who continued to keep the Passover, as well as the other Mosaic rituals, until they were all abolished by the termination of that dispensation at the appearing of Christ in his spiritual kingdom, immediately after the destruction of Jerusalem. We may, however, as I conceive, very appropriately retain the great doctrinal idea expressed in the emblems of the passover: the Paschal Lamb was sublimely and eminently typical of Christ—the Lamb of God, who taketh away the sin of the world. The Hebrews in Egypt offered the blood of sprinkling, on the posts of their doors, as the evidence of their representative death, in that of the lamb slain; and the passing over, or by them, by the destroying angel, was the evidence of their acceptance with God, and access to his presence. So is the blood of sprinkling, which was shed by Christ, the evidence of the death of all mankind in him, and of their acceptance and access to God's presence. Hence the saying of Christ, "that he

would no more eat of the passover until it should be fulfilled in the kingdom of God," or in, and by himself.

There are other sacraments observed in the Roman Catholic and Greek Churches, viz.: Confirmation, Penance, Extreme Unction, Holy Orders, &c., which are not recognized in Protestant Churches, and for which, I believe, there are no examples by apostolical authority.

The twelve apostles were the first ministers in the primitive Church, and were missionaries chosen and appointed by Christ himself. Afterward he appointed seventy others as missionaries also—not apostles. The first appointment by the apostles of officers in the Church, after the designation by the Lord, of Matthias, to fill the place vacated by the apostacy of Judas, was seven men, to administer its temporalities,—it being a community, having all things common. The necessary qualification for their office was, that they should be full of the Holy Ghost—the spirit of Christ, which is love and kindness to all—the Greek as well as the Jew; so that the Grecian widows should have no further cause to complain that they were neglected in the daily ministrations.—Acts 6 : 1-6.

Having repeatedly spoken, as I now have, of the term Holy Ghost, found in this passage, (and as I shall continue to do) as being no other than Christ himself in his disembodied state, I refer to some other passages which impel me so to speak, viz.: "Jesus of Nazareth, a man approved of God among

you, by miracles and signs and wonders, which God did by him.”—Acts 2 : 22. “Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.”—V. 33. Now I cannot understand that Jesus did not receive the Holy Ghost until after his ascension, because he most certainly received it at his baptism.—Mat. 3 : 16. I therefore understand the apostle as teaching that the man Jesus of Nazareth, having, according to the promise of the Father, received the Holy Ghost at his baptism, whereby he became the Son of God, with power according to the spirit of holiness, did, after his resurrection and exaltation at the right hand of God, manifest the presence and power of his disembodied spirit on the day of Pentecost, in the cloven tongues of fire, which sat upon each of the believers and in filling them with the Holy Ghost or his holy spirit. Again : “Repent ye, therefore, and be converted, that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord.”—Acts 3 : 19.

V. 20.—“And he shall send Jesus Christ, which before was preached unto you :

V. 21.—“Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

“Repent, therefore, and be converted.” Why?
Ans. “Because the kingdom of heaven had come :”

therefore repent; turn from the old to the new dispensation—from the works of the law by which you were but figuratively, representatively justified, to the true and perfect righteousness which, according to the gospel, you have in Christ. And be converted from the shadow to the substance; renounce the former, and embrace the latter, and be a Christian, “that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord.” Not that your sins may be blotted out because you have repented, turned, and believed, but that you may enjoy the assurance which is given in the gospel that they are so blotted out: that you may rejoice in the forgiving mercy and love of God, as manifested in Christ at this time of refreshment and assurance of his presence. “And he shall send Jesus Christ which before was preached unto you,” or was foretold by your prophets. “Whom the heaven must receive until the restitution of all things, which God hath spoken by all his holy prophets since the world began.”

That restitution of all things included the regeneration, and restoring to its primitive purity the humanity which he in its mass assumed in the person of Jesus, as the second Adam, also its glorification—its resurrection in him to glory and immortality at the right hand of God, “where he sat down,” until at his second coming he made his foes (sin and death) his footstool, when all who had died in Adam were made alive in him, which,

according to his prediction, was fulfilled immediately after the destruction of Jerusalem.

The scriptures to which I have referred for proof that the son of God and the Holy Ghost are one and the same divine person, affirm, first, that the Holy Ghost which descended and rested upon Jesus at his baptism, was the Son of God.—Mat. 3 : 17. Second, That the rushing, mighty wind which filled the house where the disciples were assembled in Jerusalem on the day of Pentecost, and the cloven tongues of fire that sat upon each of them, was shed forth by, and was the manifestation of, the power and presence of the same being—the same Holy Ghost, the Son of God.

I understand the gift of the Holy Ghost to certain believers in the days of the apostles to have been a divine afflatus, from Christ himself, conferring the knowledge of, and power to speak with, other tongues—to work miracles and show signs and wonders in his name (he breathed on his disciples after his resurrection, and said, “Receive ye the Holy Ghost.”—John 20 : 22), that they might be qualified to preach the gospel in the different languages of the then different nations, and at the same time give ocular demonstration of its divine authenticity and authority, by healing all diseases, and in many instances raising the dead. Such a manifestation of Christ’s power was designed, and was necessary, to establish his spiritual kingdom in the world, and which he fully accomplished at his second coming.

The bestowal of these miraculous powers was, however, not indispensably necessary to the enjoyment of a genuine gospel faith, nor were they conferred but upon a chosen few of the believers even of that great day of refreshing from the presence of the Lord; and in those instances only, for the purposes above stated; and those instances were as follows, viz.: First, on the day of Pentecost, about one hundred and twenty were filled with the Holy Ghost, and cloven tongues of fire sat upon each of them (and it should be remarked that this was a literal fulfilment of the prophecy of John the Baptist, that Christ would baptize with the Holy Ghost and with fire.—Acts 2 : 4). Second, some of the Samaritans believed, and Peter and John prayed and laid their hands on them, and they received the Holy Ghost—probably but few.—Acts 8 : 15. Third, The household of Cornelius and his near kinsmen and friends were converted under the preaching of Peter, and the Holy Ghost fell upon them.—Acts 10 : 44. Fourth, There were twelve disciples at Ephesus, on whom Paul laid his hands, and the Holy Ghost came upon them.—Acts 19 : 17. In all, probably, some two hundred and fifty.

Of the three thousand who were converted under Peter's first sermon (Acts 2 : 41), and the five thousand who were converted under his second sermon (Acts 4 : 4), no mention is made of their receiving the Holy Ghost. They were convinced by the preaching of Peter that Jesus was the

Christ, through whom their sins were pardoned, and in whom they were accepted with God; and they received the word of their salvation gladly, and were baptized and added to the Church.

I infer, therefore, from the history of the Church thus far, that the gift of the Holy Ghost with miraculous power was confined to the apostles and a chosen few of other believers, and for the special purpose of demonstrating the divine Sonship and mission of Christ, and the truth of the gospel of the grace of God; and that such gifts and powers were continued in the Church until the second coming of Christ, and the permanent establishment of his spiritual kingdom in the world; and that divine wisdom saw fit to continue them no longer, or that they were no longer necessary.

It is, nevertheless, true, that all believers then, as now, received Christ's holy spirit as the result or fruit of their faith, which holy spirit is love—love to God and all mankind; the producing cause of which love is the knowledge or assurance, which is obtained by faith, of the love of God manifested in Christ. But we are to distinguish between that attainment and the endowment of miraculous powers. Holy men of old (the prophets) spake as they were moved by the Holy Ghost (who was the Son of God), to foretell his coming in the flesh, and the glory that should follow.

The Holy Ghost is, therefore, the spiritual Son of God in person, not in spirit only. His spirit is in nature, one with the spirit of the Father, and is

love, and when this love is shed abroad in our hearts, we have thereby "fellowship, or communion, with the Father and his Son Jesus Christ." But the Son is not, as is the Father, personally omnipresent. Hence, it is to the Father only that prayer is to be made, who is ever present to help in time of need.

But we are taught by the Saviour to ask, and to make our petitions in his name. And why? Because we are in him—members constituent, both of his spiritual and human nature, which, by his incarnation, were made one body. He is the head of every man, and is the only begotten Son of God; consequently, we are God's children only by virtue of such membership, and because of that relation, God loveth us as he loveth his Son.

Thus is Christ the way, the truth, and the life. He is our only way and true medium by which we come to and enjoy the presence and love of the Father. To pray unto him (the Father), and make our petitions in the name of Christ, is therefore an unspeakable and most exalted privilege. "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God;" and we may pray in faith, and be assured that our Father will hear and answer us, according to his infinite love and our highest good.

It was, as we have in substance before stated, our relation to, and ultimate acceptance with, God in and through the promised Messiah, which was so sublimely, though symbolically expressed and

taught, by the institution of sacrifices and offerings under the former dispensation.

In a word, the true relation of the humanity to the divinity, in and through the Son of God, is the theme and burden of divine revelation throughout the scriptures of the Old and New Testaments.

The example of the first Christians, as well as the oft-repeated injunctions of Christ and his apostles, teach us that prayer, humble, sincere, and earnest, is indispensable to the enjoyment of a living faith and a holy life.

Of the apostolic order and government of the Church, the qualification of its officers and ministers, it should be observed, that every departure from its simple adaptation to the edification of the body (the Church), is subversive of the sanctifying influence and power of true Christianity. An indispensable pre-requisite in all bishops, Presbyters, evangelists, pastors, or teachers, is a devotedness to the promulgation of the gospel of the grace of God; that they seek not the honor that cometh from man, nor to be great, only as they are the willing servants of all.

It is now in order to make a practical application of the doctrine of the relation of the humanity to the divinity, for the purpose of testing its adaptation to the character, condition, and wants of the race. Causes produce their natural effects: love begets love, hatred produces hatred. Therefore, if all men were fully and understandingly assured of their filial relations to God by

virtue of constituent membership of the nature or body of his Son, and that they are, therefore, the objects of his infinite love and tender mercy—that he had, pursuant to that love, sent his Son into the world, to manifest the same by his teachings, his works, his death, and resurrection; proclaiming peace, pardon, good will, and loving kindness to all mankind—love, in return, would be the certain and natural response of the soul; filial, deep, and holy affections would rise from every heart toward the source from whence they came—thus “loving God because he first loved them.”

Thus is the love of God shed abroad in the heart—thus is the soul born of love, and therefore born of God. The immediate effect or fruit of such change is repentance—turning from sin with loathing, regret, and sorrow. The subject of such change “has past from death unto life, is translated from the kingdom of darkness into the kingdom of God’s dear Son.” He is a Christian!

Such is the result of faith in the doctrine of the relation of the humanity to the divinity in and by the Son of God. Such, then, must be “the gospel which is the power of God unto salvation.” Were it generally and gladly received as “the word of life,” “the word of our salvation,” every relation of life and society would feel its sanctifying power. Were it so received universally, the kingdom of God would come, and his will be done in a good degree, as it is done in heaven.

We should then see and feel that every child of

Adam, without distinction of age, sex, condition, color, or character, is a member both of the spiritual and human nature and body of Christ; that, feeding the hungry, clothing the naked, visiting the sick and the prisoner, we should in truth and verity minister to him who loved us, and gave himself for us, that he might sanctify and cleanse us, and present us without spot unto God and his Father.

From our relation to the Father and the Son, all deeds of charity, giving of alms, relieving and mitigating the sorrows of the poor, derive their transcendent virtue and merit. Precious in the sight of God is his suffering poor, infinitely tender are his compassions toward them; "He will maintain their right."

Let the humanity rejoice, therefore, rich and poor, bond and free, in the perfect Fatherhood of God, and the brotherhood of man, in their joint heirship with the Son of God, and in "the power of his resurrection," by which "the whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." In and through the great head of the body, all things are ours, we are Christ's, and Christ is God's. The world is ours, the earth, the sea, and air, share and share alike, it is our inheritance from our Creator and Father, given us, however, but for a temporary use; life being but a sojourn, a pilgrimage, we are to enjoy and use it only as we pass from the

cradle to the tomb, from our earthly to our heavenly inheritance.

Such, then, should be and is the true estimate of all the things of earth; all accumulations beyond our wants and convenience for the journey, are to be appropriated to the supply of those who need them. Such estimate is a wholesome corrective of the disposition to covet the rightful possessions of our fellow men.

In further proof that our relation to the Father of our spirits, in and through his Son, as a fundamental doctrine of Christianity, I offer some notes and comments on such portions of Scripture as do not, to my humble conception, harmonize with any other plan of salvation.

The last prayer of the Saviour is one of the class to which I allude, and by which we are taught that the Father had given him (the Son) power over all flesh, that he might give unto them eternal life.—John 17 : 2. He prayed first and especially for his apostles, that the Father would keep them in his own name, as he (Christ) had hitherto kept them. He had taught them that God so loved the world, that he had sent him (Christ) to save it.—John 3 : 16, 17. He had therefore kept them in the Father's love, which is his name; "God is love."—1st Ep. John, 4 : 8. His prayer was, therefore, that the Father would keep them in that name, in that love. He (Christ) afterwards prays that the world might know that the Father had sent him, and had loved them as he had loved

him (Christ).—John 17 : 23. As the Father loveth the Son, so doth he love the members of his body ; so that as the Son is in the Father, and the Father in the Son, the members of Christ's body are one in them (the Father and the Son).—v. 21. It is clear that in v. 26, the name of the Father, and the love of the Father, are synonymous. "I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them." To declare his, (the Father's) name, therefore, was to declare his love.

Thus it is clear and certain, that the mission of Christ was the revelation to the world of the Father's love, and being about to accomplish that mission by his death, he "prayed the Father to glorify him, that he might also glorify the Father," which petition was granted by the Father in "raising him from the dead, and exalting him to be a prince and a Saviour, to give repentance and remission of sins." The Father was "also glorified" by "reconciling the world unto himself in and through his Son, not imputing their trespasses unto them."

CHAPTER V.

I NOW submit some notes and comments on certain portions of the apostolic writings, which, as I conceive, can be explained, and harmonize only with primitive Christianity, as set forth in this work. The Apostle Paul affirmed, that "he was not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Gentiles.

"For therein is the righteousness of God revealed from faith to faith; as it is written, the just live by faith."—Rom. 1 : 16, 17.

There is an inherent power in the gospel, to save all who believe; which power is the assurance of the infinitely forgiving mercy and love of God, as revealed in and through Christ.

"For therein is the righteousness of God revealed from faith to faith."

The righteousness of God is the righteousness which he provided in and through Christ, which superseded the righteousness of the law, but which was prefigured by the offerings and sacrifices under that dispensation through which the worshipers were taught to look to the expected Messiah for

true justification and acceptance with God. So that the faith of the gospel is but a continuance or succession of the faith which they thus enjoyed.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.”—v. 18.

By the wrath of God (as before remarked) we are not to understand the passion of anger, but his righteous sentence of condemnation of all sin and transgression, especially of those who were favored with the written law; which law they wickedly and utterly contemned by the commission of the most vile and filthy abominations, as is shown in the following portion of the chapter, and for which abominations the Apostle declares, “they received in themselves the recompense of their error, which was meet.”—v. 27. And if so, it must be admitted that no other punishment awaited them in another or future life.

The same doctrine of rewards and punishments in this life, is again enforced in chapter 2, viz.: “God will render to every man according to his deeds.”

“To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life.”

“But unto them that are contentious and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. But glory,

honor, and peace, to every man that worketh good."
—v. 6, 7, 8, 9.

Here we have again the same righteous sentence against transgression, but no intimation of suffering beyond death.

"To those who by patient continuance in well-doing seek for glory, honor, immortality and eternal life," (or spiritual life) and to those that work good; glory, honor, and peace, will be awarded, also in this life. Not in the life to come, because immortality and eternal life in that state, is "not of works, but of grace."

Vs. 11, 12, teach us that God is strictly and perfectly impartial, and that all men, and all nations shall receive alike the recompense of their errors, and of their virtues, in themselves.

Vs. 14, 15, show that the work of the law, a principle of perfect moral rectitude, exists in all men, which is the true light from Christ, which lighteth every man that cometh into the world.

V. 16, speaks of a day in which God would judge or disclose the secrets of men by Jesus Christ, according to the gospel which Paul preached. The argument, in connection with which those words are found, is, that in the provision of the gospel, the Jewish nation have no preference over the Gentiles, nor any exemption from suffering, or receiving in themselves, the recompense of their errors and transgressions which is meet.

The day in which that judgment or disclosure was to be made, we may learn from the predictions

of Christ, viz.: "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his work. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. 16 : 27, 28. Again, the same coming was to take place immediately after the destruction of Jerusalem.—Matt. 24 : 29, 30. These predictions show, that the day of judgment spoken of in the text, was certainly the second coming of Christ, which was to be, and was, immediately after the destruction of Jerusalem.

The secrets which were to be then judged, or disclosed, we may understand by another prediction of the Saviour, relative to his second coming, viz.: "that when he should so come, he would convince the world of sin, of righteousness, and of judgment." "Of sin, because they believed not on him" (but rejected and crucified him, though he had given them full evidence that he was the Messiah.) "Of righteousness, because" he had risen, and ascended to his Father, and "obtained eternal redemption for the world." "Of judgment because the prince of that world (the Jewish High Priest or Jewish ecclesiastical authority) was judged or abolished.

All which was according to the gospel which Paul preached, which gospel was the righteousness which superseded that of the law, to which the Jews still adhered, and which gospel was the

substance of which the Mosaic economy was but the shadow, and was consequently annulled.

The remaining portion of the chapter charges the Jews, with the abuse and consequent forfeiture of the spiritual light and privileges which had been conferred upon them, and that they had dishonored the name of God by the most flagrant violations of his law. He also commences an exposition of the design and use of the rite of circumcision, which he continues in Chapter 3d.

From the account of that ancient institution, we may learn that it was to be a token and a memorial of the covenant which God made with Abraham and his seed, that he would be their God, and bless them, and that they should be his peculiar people.—Gen. 17 : 9, 10, 11. Abraham received it as a seal, or evidence of the righteousness of the faith, which he had before.—Rom. 4 : 11. It was also the evidence of the solemn engagement on the part of the people, to keep and obey his law, and to render to him, the homage of the heart and of the mind.

It was but a covenant of works, however, the provisions and blessings of which were forfeited by a violation of the law, either in its letter or spirit: and when so forfeited, the literal observance of the rite gave no moral preference over the uncircumcision. And this covenant being ever liable to forfeiture on the part of the people, the Apostle argues that the chief and permanent advantage and benefit, derivable from it, was “the commit-

ting to them as a covenant people, the Oracles of God," which containing the divine teachings of Moses and the Prophets, the promise of the Messiah, the knowledge of his true character, and the glory of his kingdom; which he (Paul) was now laboring to convince them (the Jews) was being fulfilled in Christ; which promise he was very careful to note on another occasion, was made four hundred and thirty years before this covenant of circumcision, or of works, and which it could not therefore disannul.—Gal. 3 : 17. The two covenants were separate and distinct, as well in their design, as in their provisions and promises; the first being an unconditional promise and engagement on the part of the Deity, that he would bless not only Abraham and his seed, but all the nations and families of the earth, with righteousness, sanctification, and glorification, in and through his incarnate Son.

The second was a covenant wholly conditional, its promises and blessings to be enjoyed only as a reward of obedience.

"But what if some did not believe" those oracles, demands the apostle (v. 3), are they therefore not true? God forbid. Yea, let God be true—let us believe in the truth and verity of those oracles and promises, though every man (every Jew) disbelieve and reject them. "As it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged." This last sentence is a quotation from Psa. 51 : 4. The

speaker (David) confesses his transgressions, and prays that they may be blotted out, but acknowledges that God's judgments, pronounced against him by the prophets, were perfectly just—that he was just in what he had spoken, and the sentence a righteous one.

The language thus quoted is appropriately applied to the Jews in this case, as they had rejected and spurned the salvation which had been promised, and was now revealed and proffered to them in Christ. It was a just retribution that the kingdom, their Church, state, and privileges, should be taken from them and given to the Gentiles—the very people whom they had contemned as rejected of God.

“But if our unrighteousness commend the righteousness of God, is God unrighteous who taketh vengeance?” God forbid, for then how shall God judge the world; for if the truth of God hath more abounded through my lie unto his glory, why yet am I judged as a sinner? and not (rather as we be slanderously reported, and as some affirm that we say) let us do evil that good may come, “whose damnation is just.”—Vs. 5, 6, 7, 8.

By referring to chap. 11 of this Epistle, where the discussion of the same subject is continued, I think we may discover the meaning of these verses to be as follows, to wit: But if (as we teach) God designed to over-rule the unbelief and disobedience of the Jews, and their rejection and crucifixion of Christ, and to render all subservient

to the accomplishment of the purposes of his grace as revealed in the gospel, embracing all mankind, is it, therefore, unjust for him to chastise them (the Jews) for their wickedness? God forbid, for then how shall he render to every man according to his deeds? For if the saving power of the gospel shall be more extensively known and enjoyed through my denial and rejection of it, why am I judged as a sinner? And if evil has thus resulted in good, why not continue to do evil? *Answer*—Because God alone hath the power to over-rule for good so much evil as his wisdom shall appoint or suffer to exist.

After showing, in verses 9 to 19 inclusive, that all nations are sinful and alike guilty in the sight of God, the apostle argues (v. 20) that by the deeds of the law no flesh shall be justified in his sight, for by the law is the knowledge of sin. The literal observance of the precepts of the law cannot redeem us from the guilt and condemnation of past transgression. Nor was the law given for that purpose, but for a rule of right and equity, to teach and define our duties to God and our fellowmen.

“But now the righteousness of God, without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all that believe; for there is no difference. For all have sinned and come short of the glory

of God. Being justified freely by his grace.”—Vs. 21, 22, 23, 24.

“The righteousness of God without the law,” is the obedience, suffering, death, and resurrection of Christ our head, and we in him as the members of his body; all which was prefigured by the sacrifices and offerings under the law, and was foretold by the prophets. Such is the righteousness of God, in and by Christ, of which assurance is given in the gospel to all that believe in him, and who are justified, or who have the assurance of justification, freely by grace alone through the redemption that is in Christ Jesus.

“Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus.”—Vs. 25, 26.

“Whom God hath set forth a propitiation.” A reconciliation of the world to God, in and by their obedience, suffering, and death in himself, as members of his body.

“The remission of sins that are past.” All the sins of all the world, from Adam to Christ. “Through the forbearance of God.” His (God’s) forbearance with the world, for whom, according to his purpose and grace, he had now provided justification and acceptance in his Son.

“Therefore, we conclude that a man is justified by faith without the deeds of the law.”—V. 28.

Faith is here put (as it frequently is) for the truth, or the evidence of the truth, of the gospel.

“Is he the God of the Jews only? Is he not of the Gentiles? Yes, of the Gentiles also, seeing it is one God which shall justify the circumcision by faith and the uncircumcision through faith.”—Vs. 29, 30.

The gospel reveals God as truly the God of the Gentiles as of the Jews, seeing it is one God which justified or gave the assurance of justification to the circumcision by faith in the Messiah to come, and to the uncircumcision by faith in the Messiah as having already come.

“Do we, then, make void the law through faith? God forbid; yea, we establish the law.”—V. 31. We establish the law by proclaiming that all that was prefigured by its rites and ordinances is fulfilled in Christ.

“What shall we say, then, that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.”—Chap. 4, vs. 1, 2, 3.

To what did Abraham attain by his good works?
Ans. As a pattern of good works, his character demands the highest veneration of the world. But did he trust in those works for his justifica-

tion and acceptance with God? or were they the ground of his hope of a glorious resurrection to life and immortality? Certainly not; "for what saith the scripture? Abraham believed God, and it was accounted to him for righteousness."

Here, it is very evident (as in many other instances, and as I have already remarked), faith or belief is put for that on which faith relies. There can be no merit in believing any proposition of the truth of which satisfactory evidence is presented, nor demerit in refusing belief where such evidence is wanting.

"Abraham believed God." He believed that which God had told him was true. Why? Because God had made himself known to him as the only true and living God.—Gen. 17 : 1. Abraham, therefore, believed the gospel which God preached to him.—Gal. 3 : 8. And that gospel assured him that himself and all nations should be justified and accepted with God, in and by the obedience, death, and resurrection of Christ. His (Abraham's) faith was therefore assurance to him of his righteousness in Christ. I am, for the above reasons, impelled to substitute the word assurance for the word accounted, or imputed, in this and some other passages of scripture.

"Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."
—Vs. 4, 5.

By v. 4, I understand that the doers of the law both expect and have the reward for so doing; which reward is not free and unmerited grace and favor, but is simply a reward of obedience.

But, as in v. 5, to him that worketh not, or trusteth not in his own works, but in Christ, in and through whom the ungodly (all men) are justified and have the remission of sins, his faith is counted for, or is assurance to him of righteousness.

Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without work, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.—Vs. 6, 7, 8. These last verses are a quotation from Psa. 32 : 1, 2, in proof of the fullness and freeness of gospel grace, and the blotting out or remission of the sins of the world through Christ.

“Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned?—when he was in circumcision or uncircumcision? Not in circumcision, but in uncircumcision; and he received the sign of circumcision as a seal of the righteousness of the faith which he had—being yet uncircumcised—that he might be the father of all them that believe, though they be not circumcised,

that righteousness might be imputed unto them also."—V. 9, 10, 11.

Having illustrated and proved that the promise to Abraham of gospel grace and salvation was wholly unconditional and irrespective of works, the apostle proceeds to show that such promise was antecedent to the institution of the rite of circumcision, and the covenant of works made exclusively with his (Abraham's) posterity, and could not, therefore, be restricted to that nation. He asks, v. 9, Cometh this blessedness, then, upon the circumcision only, or upon the uncircumcision also? and argues, in vs. 10, 11, that both the circumcision and uncircumcision were alike included, in the first covenant and its blessings; and that, although the second covenant was solemnized and sealed by circumcision in the flesh, yet it was to Abraham not only a literal, outward sign and seal of the covenant of works, but expressive also of his faith in the promise of the spiritual blessings of the gospel or covenant of grace; and which promise (as before observed) was previously made, and was unconditional; and not only for himself and his seed, but for all the nations of the earth.

I am impressed to remark here, that from a right understanding of the representative and typical character of Abraham, and of the nature and design of the rite of circumcision, we may discover much of the beautiful and continuous development of gospel truth, both under the old and new dispensation.

God chose Abraham, and constituted him the progenitor of the Messiah, and promised to bless all nations in him, (the Messiah).—Gen. 12 : 3. He afterward renewed his promise, and established a covenant with him and his posterity, covenanting that he would be their God and protect and bless them, on condition of their obedience to his commandments. He also instituted the rite of circumcision as a sign and seal of that covenant, which sign and seal was to be in their flesh, in all their generations, for a token, and an evidence of his right, title, and interest in, and to them, as his; and also of their title to the blessings so conditionally promised.

Thus all the children—the posterity—were the Lord's, as saith the Psalmist, Children are the heritage of the Lord; the fruit of the womb is his reward.—Psa. 127 : 3.

Abraham was thus constituted an eminent type of Christ, being exalted to the dignity of a covenanting party with the Deity, for himself, and in behalf of the millions of his posterity, which were to come into existence in all time; whom he consecrated to God by his own act in the circumcision of himself and his son Isaac, in whom those millions had a positive seminal existence; and not only did he thus consecrate them, but virtually, at the command of God, delivered and offered them up in sacrifice, in the person of Isaac.

In proof of the positive seminal existence of the Abrahamic posterity in Isaac, I offer the tes-

timony of Paul, viz. : "That Levi paid tithes in Abraham, for he was yet in the loins of Abraham when Melchisedek met him".--Heb. 7 : 9, 10.

Abraham, by the circumcision of himself and his son Isaac, set apart and consecrated the yet unborn Hebrew nation, as typically holy unto the Lord.

So Christ, having assumed the whole humanity, sanctified and consecrated it in himself holy unto God.

Abraham virtually sacrificed and offered up to God the whole Hebrew posterity in the person of his son Isaac.

So Christ sacrificed and offered up to God the whole posterity of Adam in his own person.

Abraham was the mediator of the covenant, or the medium through whom God made a covenant with the Hebrew posterity, (though conditional) and which covenant was virtually solemnized and sealed with the blood of Isaac, and of the whole posterity as seminally in him.

So Christ was the mediator and medium, through whom God made his new covenant of peace, pardon, and the remission of sins, (unconditionally) with the whole posterity of Adam, existing also seminally in him, (Christ); which covenant was not virtually, but was, in fact, actually solemnized and sealed with the blood of Christ.

So runs the chain of gospel truth, emphatically the truth, the infinite fact, of the relation of the humanity to the divinity, and of its consequent

immortality and glory throughout the scriptures of the Old and New Testaments; and those who seek as if for hid treasure, may find it as a golden vein appearing, or, to use the gold-seeker's phrase, cropping out, first in the promise of the seed of the woman, thenceforth in the institution of offerings and sacrifices to God, symbolizing the obedience, death, and resurrection of all mankind in Christ.

Which offering and sacrifices were probably made by individuals each for himself until the Deluge; when "Noah, a just man, and perfect in his generations," (perfect, as we may infer from the context, and free from the corrupting sensualities and licentiousness of the rest of the world) "found grace in the eyes of the Lord" for himself and his posterity, and was accepted as their mediator or medium, with whom God established his covenant, to save him, and his posterity in him, from the impending general destruction and extinction of the race; and also after the flood to renew the covenant, by accepting his offerings and blessing his posterity in him.

Noah was the greatest of Adam's antediluvian posterity, and the first on whom was conferred the honor and dignity of the mediatorial office; and in and through whom, covenant blessings were conferred on posterity, as existing seminally and positively in a progenitor; but only as a progenitor; however, particular and careful distinction must be made between the relation of posterity to a pro-

genitor and their relation to the head of the race ; because, in the first case, the posterity participates only in the blessings conferred through that medium ; but in the relation of Adam's posterity to him, there exists the oneness and identity of the head with the members of the body, by which the members were participant in his transgression.

Noah was highly typical of Christ, not only as the mediator of God's covenant with his posterity, in and through him, but in their figurative burial and resurrection with him also ; to which very special allusion is made by the apostle Peter, as follows :

“ For Christ also hath once suffered for sins—the just for the unjust—that he might bring us to God, being put to death in the flesh, but quickened by the spirit : by which also he went and preached unto the spirits in prison ; which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto baptism doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”—1st Peter, 3 : 18-21.

“ The like figure whereunto baptism doth now save us.” The ordinance of baptism which we (the apostles) now observe, has the same figurative signification as had the immersion of the eight souls in the waters of the flood or in Noah's ark.

Baptism by water, is now the answer of a good conscience toward God, or an avowal of our faith in the resurrection of Jesus Christ; and that we, the humanity, were baptized into his death, and consequently were in the likeness of his resurrection, or rose in him.

So the whole posterity of Noah (including of course our little selves) were baptized with him in the waters of the flood, and consequently rose or emerged with him from our watery tomb—the ark.

Thus do we accumulate evidence of the great doctrine of seminal existence, first as members constituent of the body of the humanity created in Adam, its earthly head; second, in Noah, who was left the sole progenitor of the subsequent race; in which progenitor the millions who have since, and who will in future live, did certainly exist, or they must have derived their being from nonentity.

From the righteousness and purity of the life and character of Noah, as contrasted with the awfully debasing licentiousness prevalent in his day, I am led to infer, that the incipient step which led to the horrible prostration and degradation both of the physical and moral powers of that generation, was the violation of the holy institution or law of matrimony, which, as we are informed by the Saviour, was established in the beginning.—Mat. 19 : 8. Also, from the very origin of the relation, we may learn that it can-

not exist in its purity but between one male and one female.—Gen. 2 : 24.

The universal profanation of that sacred rite, by a lawless, unrestrained indulgence of libidinous desire, had so deteriorated the human constitution as to render its very existence a positive evil, and its continuance a curse; consequently, it was both merciful and just in the Deity to exterminate the race, (with the exception of Noah and his three sons, who only had preserved their purity by obedience to the divine commands.)

The truth and verity of seminal existence, or the in-being of the many in the one, as equal participants of the benefits and blessings thereby received and conferred, is, then, as I conceive, abundantly established by the scriptures of the Old Testament, as has been shown; first, the existence of the humanity in Adam; second, of the post-diluvian posterity in Noah; third, as the Hebrew race in Abraham; fourth, of the two nations which descended from Rebecca. The Lord said unto her, Two nations are in thy womb.—Gen. 25 : 23.

In the New Testament, I trust that the testimonies which I have quoted (and which are but few of them) are abundant, in proof, that the world has no other hope of immortality and glory but in the relation of the humanity to God by virtue of its in-being in Christ.

After thus digressing, I return and resume my remarks on Rom., chap. 4, v. 11, and so on.

“And he received the sign of circumcision, a

seal of the righteousness of the faith which he had, being yet uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: and the father of circumcision, to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised."—Vs. 11, 12.

I have already expressed my views on these two verses, except that, I would add, that the apostle, when speaking of Abraham as the father of circumcision, to them who are not of the circumcision, alludes to spiritual circumcision—that is, "of the heart and of the mind:"

"For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith."—V. 13.

The promise that Abraham should be the heir of the world, is, in other words, God's promise to him, that in him and his seed, all nations should be blessed, or that he should be the heir of the world's righteousness, or of righteousness with the world, in and through his seed, Christ; not of the righteousness which is by the law, and of works, but of the righteousness which is of faith, on which faith relies, in and through Christ.

"For if they which are of the law be heirs, faith is made void, and the promise made of non-effect.—V. 14. For if they who are of the covenant of

works be heirs of a perfect righteousness by which they are accepted with God, then the first covenant and promise of justification and righteousness in and through Christ alone, is void—of no avail—of no effect. Because the law worketh wrath; for where no law is, there is no transgression.—V. 15. The law worketh wrath—condemns us—because our best obedience is imperfect; under that covenant, therefore, there is necessarily condemnation and transgression. But under the covenant of grace, we are perfectly and freely justified, in and through Christ; we are, therefore, not under the law, and where no law is there is no transgression, or where the law is inoperative, there is no condemnation for transgression. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.”—V. 16. “Therefore it is of faith.” Therefore the promise under the new covenant is of a perfect righteousness in Christ, on which faith relies; by which faith we enjoy the assurance of it, that it (the justifying righteousness) might be of free grace, without respect to works, so that it might be sure—certain to be enjoyed by all the seed—all nations: not to that nation only, who are of the law, included in the covenant of works, but to all nations, both Jews and Gentiles, because all were included in the Abrahamic covenant of grace.

(“As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were; who against hope believed in hope, that he might become the father of many nations; according to that which was spoken so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God.”—Vs. 17, 18, 19, 20. “I have made thee a father of many nations.” God revealed himself to Abraham, and made known to him, that he had made him the father of many nations; thus calling things—nations which were yet unborn, as though they then existed, which truth, Abraham understood and believed; consequently, those nations must then have existed in him (Abraham).

“Who against hope believed in hope,” Abraham believed that God would certainly give him a son, according to his promise, notwithstanding the apparent natural impossibility that it would be so. He, “Abraham, was strong in faith, giving glory to God.”

“And being fully persuaded that what he had promised, he was able to perform, and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be

imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification.”—
Vs. 21, 22, 23. 25.

“And therefore it was imputed to him for righteousness,” not his faith (as I have shown in my remarks on v. 3, of this chapter,) but the righteousness of Christ, of which his faith assured him, was imputed or assured to him. And we also (as it is affirmed in verse 24,) may enjoy the same assurance by believing the same truth, viz.: that God raised up Jesus our Lord from the dead, “who was delivered for our offences, and raised again for our justification.”

Christ, as the head of every man—the second Adam, was delivered by the Father, and we in him as the members of his body, to suffer, die, and that we might also rise in him to immortality and glory, in the presence of God. Such is the righteousness in which Abraham believed, and of which he was assured by his faith in Christ.

Thus was Abraham the father of the faithful—the father of us all, who believe in Christ as he believed,—who believe the gospel which God preached to him, viz.: “that in his seed all nations should be blessed.”

We have no example on record of faith in God, so perfect, so high, and holy, as that of Abraham. The Jew may justly glory in his descent from such a progenitor; and the Gentile, in his adoption into the same family by the incarnation of Christ; and

both may attain to the highest earthly happiness and honor, by emulating the same faith.

Chap. 5. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."—Vs. 1, 2. In v. 1, we are said to be justified by faith. This is one of the many instances, as before mentioned, where faith, is put for the truth on which it is founded, viz.: the gospel of our salvation, our obedience, suffering, death and resurrection, in and through Christ. That such is the fact is perfectly clear, from v. 2, which shows, that we have access into the grace of God, (which grace is our justification and acceptance with him) by Jesus Christ, and that we enjoy the assurance of such justification and acceptance, by our faith or belief that it is so.

Vs. 3, 4, show that the result, or fruit of our faith, or belief, that we are thus made accepted in Christ, is that we glory in tribulation, because it worketh patience, and experience, or wisdom, to perceive that patient suffering is promotive of obedience, and more perfect acquiescence in the will of God, and consequently, of hope or confidence in his wisdom and goodness.

"And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—V. 5. Our hope and confidence in God's love to us is well founded and will not disappoint us, "for his love

is shed abroad in our hearts by the Holy Ghost which is given unto us." We have a spiritual assurance, an assurance in our minds given us, of God's love as manifested in Christ, begetting or creating in us, love to God: which love is the Holy Ghost or spirit of Christ. Not the Holy Ghost given with miraculous powers, as I have heretofore shown was given only in a few instances. The spirit of love to God and our fellow men, is the spirit of Christ, and is therefore no other than the Holy Ghost.

"For when we were yet without strength, in due time Christ died for the ungodly."—V. 6.

A further proof of God's love to us in Christ is, that "while we were yet without strength," helpless, sinful, morally dead, "Christ died for the ungodly," all sinners. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Vs. 7, 8.

The argument here is, that God's love and tender mercy to us, is as much greater than that which is ever found in any human being, as he is greater than we are.

"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life."—Vs. 9, 10.

“Being justified by his blood.” Justification by the blood of Christ, consists (as heretofore illustrated) in a participation in his sufferings, as members of his body. The humanity existing in the second, as in the first Adam, constituent members of his body, his obedience, sufferings, and death, were necessarily ours. His blood is usually put for his death, or the evidence of it—the evidence, that the humanity in its flesh and blood constitution, died with him on the cross. That it (the humanity) might also rise in him from the dead, and be presented, holy and without spot or blemish, in the presence of God. Such is justification, righteousness, and reconciliation, in and through Christ. Thus is Christ, the propitiation for the sins of the whole world; and thus did God in Christ reconcile the world unto himself. Such is the new covenant which God made in and through Christ, with the world—the humanity; and such is the gospel of God our Saviour, and the proclamation of it is the pardon, the “blotting out, and the remission of the sins” of the world, “that they may be remembered no more forever.”

“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”—V. 11. We believers, especially Jewish believers, joy in God, that we have now received the atonement—the reconciliation—the perfect righteousness, in and through our Lord Jesus Christ, which was prefigured in the offerings and sacrifices under the law. “Where-

fore as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.”—V. 12. “Wherefore as by one man.” The illustration and argument in proof of the atonement, the reconciliation and justification of the world, in and by Christ, is here continued, by showing that the relation of the humanity, both to the first and second Adam, is identically the same; that of the members of the body to the head instituting a comparison between them, in elucidation of the natural and necessary results and effects of the seminal existence of the race in each.

By one man, sin entered into the world—into the whole nature and mass of human existence; and so death—moral death, guilt, and condemnation, passed upon all men—for that all have sinned, inasmuch as the members of the body necessarily sin with the head.

“For until the law, sin was in the world: but sin is not imputed when there is no law.”—V. 13. This, and the four following verses, are a parenthesis. I shall however treat them as though they were not so marked.

“But sin is not imputed when there is no law.” Although there was then no written law imputing or condemning sin and transgression, yet its effects were the same (moral death) to the humanity, whether committed in mass, after the similitude of their transgression in Adam, or individually and personally, as is shown in the next verse, viz.:

“Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”—V. 14. As above remarked, on v. 13, the similitude of Adam’s transgression, is the transgression of the whole mass of the humanity in him, their head; and the effect, both of that and individual transgression, is the same—moral death.

“Who is the figure of him that was to come.” This is a testimony of infinite moment; from its true import we may deduce the true relation of the humanity to the Deity. Thus, Adam, who was God’s earthly son, was constituted the head of the human nature—the whole human race existing in him, constituting the body of which he was the head. He (Adam) is here declared to be the figure of him (the Son of God) which was to come. He, too, (the Son of God) must then have been constituted in like manner the head of a spiritual nature—of a race of spiritual beings, existing in him, of the same nature as his, constituting the spiritual body of which he was the head.

Thus is manifest a perfect likeness in the relation of the members to their head, as existing in Adam and in Christ. Now the scriptures heretofore quoted, abundantly show that God created all things by and for his spiritual Son, whom he appointed heir of all things so created; consequently Adam and his posterity was his (Christ’s) inheritance, “the children which God gave him.” And

that there might be a perfect union of the earthly and spiritual posterity, the earthly were created in the image and likeness of God—created in union, or united in creation, each of the human with a member of the spiritual nature or body of Christ. Thus are the attributes of a man (as before stated) a human soul and body derived from Adam, and an immortal spirit derived from Christ, and therefore in the image of God; he (Christ) being the express image of the Father.

“But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.”—Vs. 15, 16, 17.

“But not as the offence, so also is the free gift.” But we are not to infer from the perfect likeness of our relation to Adam, and to Christ, that we receive in the latter no more than we lost in the former.

For though, by reason of one offence in Adam, many—the many in the one—are guilty and condemned—morally dead. Yet the grace of God in Christ is much more abounding, much more than

commensurate with the direful effects of that transgression, inasmuch as it proclaims the pardon and remission of all individual sins, of all generations.

“And not as it was by one that sinned, so is the gift.” And not as was our condemnation in Adam for one offence only, so is our pardon in Christ; for in the former we were condemned for one sin, but in the latter we have full and free pardon for all sins of all men.

“For if by one man’s offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness shall reign in life, by one, Jesus Christ.” “For if by one man’s offence,” moral death “reigned over” all, in and by one (Adam), “much more they which receive abundant grace,” mercy and pardon, and of righteousness in and through Jesus Christ, shall reign in immortal life and glory by him.

“Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”—Vs. 18, 19. V. 18 refers back to v. 12, and argues that as all sinned in Adam, for which sin judgment came upon all to condemnation, even so all men obtained righteousness in Christ unto justification of life. He, Paul, illustrates further, in v. 19, the doctrine of the many in the one, both in Adam and in Christ.

“Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.”—Vs. 20, 21.

“Moreover, the law entered, that the offence might abound.” Rather that condemnation for the offence might abound, being inclusive of individual as well as original transgressions. But grace superabounded over all.

“That as sin hath reigned unto death”—unto condemnation—even so might grace reign, through the righteousness of Christ, unto eternal life in him.

Chap. 6.—“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.”—Vs. 1, 2, 3, 4.

“What shall we say then?” Shall we who are brought to the knowledge of the infinitely forgiving mercy and love of God in and through Christ, and responding to that love, and consequently hating sin, or being dead to it, live any longer

therein? Certainly not: the goodness of God leadeth us to repentance.

“Know you not” that as many of us as have believed, and were baptized in the name of Christ, thereby expressly avowed our belief that we were immersed with him in his death?

Therefore, as we believe that we were baptized into Christ’s death, and that in him we were raised up from the dead, by the glory or power of the Father, to immortality and glory, even so we should live a holy life—a life of love to God and man.

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—V. 5. “For if we were planted together with him” in death, we shall certainly be, like him, in the resurrection, perfect in love and holiness.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin.—Vs. 6, 7.

“Knowing this, that our old man,” the Adamic flesh and blood constitution (which the Son of God assumed in the person of the son of Mary), was crucified, that the body of sin—the origin and cause of it—might be destroyed; that we, the members of that body, might henceforth, in Christ’s spiritual and glorious body, be holy and sinless; “for he that is dead is freed from sin,” because freed from the body in which it can alone exist.

Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.—Vs. 8, 9, 10.

Now if we died in Christ, we believe that we were also raised in him to immortality and glory, “knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him;” for in that he died unto sin once, in the nature and body of the humanity which he assumed—in which nature he suffered, obeyed, resisted, and so condemned sin in the flesh—he died in the flesh and blood constitution, that in him the humanity might live unto God—in the presence and glory of God.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”—V. 11.

“Likewise reckon ye also yourselves” as having died, really and truly, unto sin, in Christ, and in him also as alive unto God.

“Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead.”—Vs. 12, 13.

“Let not sin, therefore, reign in your mortal body.” By a sinful indulgence of its lusts, neither

yield your members to its dominion or power, but devote them wholly to God, "as those who are alive to him."—V. 14. "For sin shall not have dominion over you;" for though you are still in the sinful flesh and blood constitution (individually), yet you are not so, as existing in Christ, for in him that constitution is crucified and is dead, and you are therefore in and by him freed from its power over you, and consequently not under the law—the condemnation of the law; but ye are under the covenant of grace—the gospel, proclaiming the pardon and remission of all sin, in and through Christ.

"What then? shall we sin because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?"—Vs. 15, 16.

What then? Shall we sin because we have no fear of condemnation by the law, but are under the covenant of grace, proclaiming pardon and the remission of all sin, in and through Christ? God forbid. Know you not that if you obey your sinful lusts, you are servants of sin; and *vice versa*, that if you obey Christ, you are servants to him, and under the highest obligation to live unto him.

"But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you."—V. 17.

"Ye were thus the servants of sin, but God be

thanked that ye have obeyed"—believed the gospel, and "your faith works by love, and purifies the heart."

"Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness; for when ye were the servants of sin, ye were free from righteousness."—Vs. 18, 19, 20.

"Being then made free from sin," in Christ, according to your faith in the gospel, the fruit of that faith was a holy life, and you became servants of righteousness.

I speak after this manner, knowing the infirmity of the flesh, its proneness to sin, that you may resist temptation and mortify the deeds of the flesh.

"What fruit had ye, then, in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Vs. 21, 22, 23.

"For when ye were the servants of sin," obeying your sinful lusts, "ye were free from righteousness"—were not governed by the spirit of the gospel.

“What fruit had ye then?” what were the effects of the sinful life of which ye are now ashamed? The certain effect of sin is death—moral death. But now, being made free from sin in and through Christ, and become practically the servants of God, living a life of faith and godliness, you have the enjoyment of spiritual life; for the gift of God is eternal or spiritual life, through our Lord Jesus Christ, or through our faith in him.

Chap. 7. “Know you not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband, is bound by the law of her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Therefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.—Vs. 1, 2, 3, 4, 5, 6.

These six verses are a clear and beautiful illustration of the entire release of the Jewish believers from all causes of fear or condemnation for having embraced the gospel, and also of the happy union of believers to Christ, by faith, and of their participation in his resurrection from the dead; by which new alliance a new obligation devolved upon them, which was to bring forth fruit unto God—to serve him in newness of spirit, and not in the oldness of the letter—to serve him from a new principle, and a new spirit, which is a spirit of love to God and our fellow-men.

“For when we were in the flesh” (which term, as we learn from v. 6, means to be under the law), “the motions of sins which were by the law”—the condemnation for sin by the law—did bring forth fruit in us unto death, moral death. But now we are delivered from that condemnation, the law being dead, inoperative: its demands are fulfilled by us in Christ.

What shall we say, then?—is the law sin? God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence; for without the law sin was dead, for I was alive without the law once, but when the commandment came, sin revived and I died: and the commandment which was ordained to life, I found to be unto death; for sin, taking occasion

by the commandment, deceived me, and by it slew me.—Vs. 7, 8, 9, 10, 11.

“What shall we say, then?—is the law sin?” Shall we then say that the law is unjust in its requirements, and promotive of evil? Certainly not. Its office is to give us the knowledge of sin; it is therefore good.

“But sin, taking occasion by the commandment, wrought in me all manner of concupiscence”—discovered to me my guilt; without which, that guilt would have been unperceived:

“For I (personating the Jewish nation) was alive,”—unconscious of condemnation before the law was given; like other nations, whom “God suffered to walk in their own way.” “But when the commandment came, sin revived, and I died:” the condemnation of the law was moral death. “For sin, taking occasion by the commandment, deceived me, and by it slew me.”

For sin—lust—beguiled me, and brought me under the condemnation of the law:

Wherefore the law is holy, and the commandment holy and just and good. Was, then, that which is good made death unto me? God forbid. But sin, that it might appear sin working death in me by that which is good; that sin, by the commandment, might become exceeding sinful. For we know that the law is spiritual, but I am carnal, sold under sin.—Vs. 12, 13, 14. Verses 12, 13, need no further explanation than is given of the preceding verses, which are of similar import.

“For the law is spiritual, but I am carnal, sold under sin.” The law is spiritual and holy, and requires holiness of disposition and life; but I am depraved—sold under sin—naturally—necessarily prone to sin :

“For that which I do, I allow not; for what I would, that do I not; for what I hate, that do I. If, then, I do that which I would not, I consent unto the law that is good. Now, then, it is no more I that do it, but sin that dwelleth in me; for I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not: for the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find, then, a law, that when I would do good, evil is present with me; for I delight in the law of God, after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” —Vs. 15 to 23, inclusive.

The argument in these verses shows very clearly the purity of the divine law, and also the existence in every man of a spiritual nature, in perfect conformity with its holy requirements, which is to love righteousness and hate iniquity; but not endowed in the present mode of being, with power fully to overcome and subject the lusts of the flesh to its will or the law of its being; which spiritual

existence is called in verse 22 the inward man, and in verse 23 the law of the mind, in contradistinction from the law in the members—the latter constantly warring against the former, and bringing it into captivity to sin; which inward man and law of the mind, existing in every man, is agreeable to many other scripture testimonies, such as “Christ in you the hope of glory.”—Col. 1 : 27. “That was the true light which lighteth every man that cometh into the world.”—John 1 : 9. “These show the work of the law written in their hearts.”—Rom. 2 : 15.

“O wretched man that I am! who shall deliver me from the body of this death?”—V. 24. “Who shall deliver or redeem me from” the flesh and blood—the Adamic constitution—from its law of sin and death—from its guilt for transgression, both original and actual?

I thank God, through our Lord Jesus Christ, so then with the mind I myself serve the law of God; but with the flesh, the law of sin.—V. 25.

“I thank God for redemption from the body of sin and death, and from the condemnation of the law, for sin and transgression through our Lord Jesus Christ. So, then, I with the mind, the inward man, serve, obey the law of God, though while in the flesh, I am still subject to its infirmities.”

Chap. 8.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the

law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death; for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit.—V. 1, 2, 3, 4.

“There is therefore now” (in the gospel Church state, or state of faith,) “no condemnation” to believers, for they trust in the righteousness and justification which they have in Christ, and not in the works of the law—not in their own works.

“For the law of the spirit of life in Christ”—the perfect obedience of Christ, our head, has made us free from the law of sin, and the condemnation of the law for sin, which is death. “For what the law could not do”—what our obedience to the law could not do, because of our inability to obey it perfectly in our earthly head. “God sending his own Son in the likeness of sinful flesh” that he might condemn sin—resist all temptation in the flesh—in the humanity—of which he became the head, and in it to suffer, obey, die, and rise from the dead to immortality and glory.

“That the righteousness of the law”—which it required, might be fulfilled in us, who walk not after the flesh, who trust not in our own righteousness, but in our obedience in Christ.

For they that are after the flesh, do mind the

things of the flesh ; but they that are after the spirit, the things of the spirit.—V. 5.

Those who adhere to the fleshly ordinances of a worldly sanctuary—mind—look to the observance of those ordinances for justification ; but those who trust in the obedience, suffering, death, and resurrection of Christ, look to those things for justification and salvation :

For to be carnally minded is death ; but to be spiritually minded is life and peace.—V. 6.

To be carnally minded—to trust in your own works—is to continue in a state of condemnation. But, to be spiritually minded—to believe and trust in Christ—is life and peace.

“ Because the carnal mind is enmity against God ; for it is not subject to the law of God : neither, indeed, can be.”

The carnal, the self-righteous mind, is enmity against—is opposed to God’s righteousness, which he has given us in Christ—is not subject—not obedient to it ; neither indeed can it be while in unbelief.

“ So, then, they that are in the flesh cannot please God.”—V. 8. So, then, they that trust in the works of the law, cannot thereby find acceptance with God.

“ But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead by reason of sin, but the spirit is life, because of

righteousness; but if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.”—Vs. 9, 10, 11.

“But ye are not in the flesh”—under the law—“but in the spirit”—in the faith of the gospel—“if so be that the spirit of God”—the love of God as revealed in Christ—“dwell in you.” “Now if any man have not” that spirit, he is no disciple of Christ.

“And if Christ be in you, the body is dead, because of sin.” “If Christ be in you,” although the body is in a state of moral death, by reason of its proneness to sin, yet the spirit, the inward man, is life—is love to God, and his fellow-men.

But if the spirit of him that raised up Jesus from the dead (the spirit of love) dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies—shall spiritually strengthen and enable you to subdue and control the lusts of your mortal bodies.

“Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye, through the spirit, do mortify the deeds of the body, ye shall live.”—Vs. 12, 13.

Therefore, we are debtors—under obligation not to live after the lusts of the flesh; for if you live in sin, you shall die: the wages of sin is moral death. But if, through the spirit, ye mortify the

deeds of the body, ye shall live—in the enjoyment of the faith and hope of the gospel.

“For as many as are led by the spirit of God, they are the sons of God.”—V. 14.

“As many as are led by the spirit of God, they are,” experimentally, practically, the sons of God.

“For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father.”—V. 15.

For ye have not received the spirit of bondage and fear of condemnation, but ye have received the spirit of adoption, of children, in and through Christ, whereby we call God our Father.

“The spirit itself beareth witness with our spirits, that we are the children of God.”—V. 16.

That same spirit of filial love to God as our Father bears witness, is a mental assurance, of our relation to him, in and through Christ.

“And if children, then heirs—heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”—Vs. 17, 18.

“If children, then heirs—heirs of God,” and joint heirs with Jesus Christ, if so be even though we suffer while in the present life with him, or like him, and for his sake, we shall also “be glorified together”—shall inherit his glory. For I reckon that those sufferings are not worthy to be

compared with the glory that shall be revealed in us in the resurrection state.

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. For the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.”—Vs. 19, 20, 21, 22.

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” “The earnest expectation” of the Jewish people waited for the resurrection, in and through the Messiah, at his coming.—Heb. chap. 11. The apostle was addressing the Jewish believers especially, and therefore speaks of the earnest expectation of that people—their confident hope in a glorious resurrection, through the Messiah. And he continues to speak of them only in the 20th and 21st verses; but in v. 22, of the whole creation—thus: “For we know that the whole creation groaneth and travaileth in pain together until now.”

Although the hope of a resurrection, in and by the Messiah, was enjoyed by the Jews only, yet an unconquerable longing for immortality was universal.

“And not only they, but we ourselves also,

which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”—V. 23.

And not only they, but we ourselves—believers—groan, ardently desire, and long for the glory of the resurrection in Christ.

“For we are saved by hope. But hope that is seen, is not hope : for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.”—Vs. 24, 25, 26, 27.

“We are saved by hope”—we are saved prospectively ; we rejoice in anticipation of the glory which is to be revealed in us, and therefore with patience wait for it.

“Likewise the Spirit helpeth our infirmities,” for we know not what we should pray for as we ought. But Christ himself maketh intercession with intense desire and unutterable sympathies, for his waiting, hoping disciples. And he that searcheth the hearts (the Father) knoweth the mind, the intense desire of his Son, and will grant

his petition, because he maketh intercession for us according to his (the Father's) will.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”—V. 28.

And we who are believers, called and chosen from among our nation and people, “according to God's purpose and grace, according to the election of grace,” know that all things shall work together for our good.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.”—V. 29.

“For whom he did foreknow”—foreappoint, elect—“he also did predestinate to be conformed to the image of his Son”—to be like him in spirit, in faith, and love—“that he might be the first-born among many brethren.”

This last clause of v. 29, especially the distinctive appellation—the first-born—has an exceedingly rich and beautiful significance, when illustrated by referring to other scriptures with which it is in harmony. Thus, Christ is the first-born—the first and only begotten Son of God.—Heb. 1 : 6; John 1 : 14. He is the first-born of every creature.—Col. 1 : 15. He is therefore heir of all things—Heb. 1 : 2--of all men—the humanity; the children which God gave him—Heb. 2 : 13—they were his by birth-right.

Now that portion of his inheritance which

formed his first visible kingdom, was the church at Jerusalem, composed of Jewish believers, embracing, as before stated, both his own and the disciples of John the Baptist. That church was "the spiritual Mount Zion, the heavenly Jerusalem, the city of the living God." It was the holy hill of Zion, on which God set his king.—Psa. 2 : 6. It was over that church which Christ ruled, as a son over his own house.—Heb. 3 : 6.

"Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—V. 30.

"Whom he did predestinate"—a certain number of the Jewish people—them he also, in due time, called—designated by a special illumination, as the first fruits of the spirit—of faith in the Messiah; not that he loved them more than others, but, ultimately, for their good also, that they (the first fruits of the spirit), the first gospel Church, might be "the light of the world."

"Them he also justified"—sanctified them through the belief of the truth—the gospel. As Christ said to his disciples, "Now ye are clean through the word which I have spoken unto you."—John 15 : 3.

"Them he also glorified." "Made them kings and priests unto God"—Rev. 1 : 6—designated them as "a chosen generation, a royal priesthood, a peculiar people; that they should show forth the

praises of him who had called them out of darkness into his marvellous light.”—1 Pet. 2 : 9.

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us.”—Vs. 31, 32, 33, 34.

“What shall we then say? If God be for us”—if he has thus called us from the legal, into the gospel church state, what power can the law have over us or against us? If God delivered up his Son for us all, how shall we not receive justification and all spiritual blessings in and through him?

“Who shall lay any thing to the charge of God’s elect?”

What charge has the law against us, whom God hath elected and “chosen to sanctification and belief of the gospel?” It is God that hath justified us in Christ, yea rather, that we are glorified with him at the right hand of God, where he also maketh intercession for us.

“Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day

long ; we are accounted as sheep for the slaughter.”
—Vs. 35, 36.

What can separate us from the love of Christ? Can any, or all the evils possibly incident to this life? Though it may be with us, as it is written of the saints of old, For thy sake are we killed all the day long : we are accounted as sheep for the slaughter.

“Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Vs. 37, 38, 39.

“Nay, in all these things we shall be more than conquerors.” We shall not only survive and triumph over all the ills of life, but they shall work together for our good, through the wisdom and love of God.

CHAPTER VI.

THE great and glorious truths embodied in this chapter, to the elucidation of which, I have applied the best of my feeble powers, offering, as I conceive, abundant consolation in every possible condition of the humanity, as well as a full and happy assurance of future bliss and glory, I am impelled to submit a few practical remarks, by way of application. This (eighth) chapter is an epitome of the preceding portion of an exposition, of the purpose and design of God, in the creation of the world by, and for, his Son Jesus Christ, as it is developed, in his providence, and in the scriptures; which exposition is addressed to the Jews, and especially to Jewish believers.

The conclusions to which previously stated facts and arguments bring him, are, that believers are wholly released from the bondage of fear and condemnation of the law, by their faith, in their participation in the obedience, death, and resurrection of Christ, and by the remission of their sins, by virtue of the membership of the whole humanity in him (Christ) their head—all "being made accepted in the beloved."

Although it is true, as the apostle teaches, that the hope of the gospel is enjoyed in this life by believers only; yet it is equally true that the foundation of that hope is no other than the universal paternity of God—the relation of the humanity to him, in and by his Son Jesus Christ, the head of every man. The faith and hope of the believer, are therefore but the assurance derived from the gospel, of the salvation of the world, in and by Christ, according to God's purpose and grace in his Son, before the world began. It may be demanded, then, with equal confidence and triumph, in behalf of all mankind, as it was by the apostle for himself and his fellow believers, "If God be for us, who can be against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? For (like Paul) we may be persuaded, assured, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We may affirm, moreover, by the authority of the same apostle, that "the whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

Now why shall we entertain a doubt that it is even so? Is it not supererogation to refer to the long and bright array of other divine testimonies of the same import? If these alone are true, they

secure to the humanity an indefeasible title to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for it.—1 Pet. 1 : 4. And that title is on record in the Book of Life,—the word of God, which liveth and abideth forever.

But we are unbelieving, and O how unbelieving! how mysteriously unbelieving! Was ever possession so secure?—conveyed by title of eternal warrantee, from the possessor of the heavens and the earth, and sealed by the blood of the everlasting covenant?

Such is the title, and such the inheritance; and its possessor is richer than the gold of Ophir, or the whole of this and all other material worlds could make him. And who is he? *Ans.* Every child of Adam. The prince and the peasant, the bond and the free, the hungry and naked, the sick and the prisoner. How long will the possessor live to enjoy his inheritance? till seventy, or one hundred years? Not so; he shall live, “an heir of God, and joint heir with Jesus Christ;” as long as Christ lives, “he shall live also.” Believe then, prince and peasant, bond and free, hungry and naked, the sick and the prisoner, believe! that your joy may be full: tremble, fear, and doubt as you may, your title to the heavenly mansion is good,—your name is written in the Book of Life! Are you a sinner? dead in sins? God, who is rich in mercy, for the great love wherewith he loved us even when we were dead in sins, hath quickened us, together with Christ.—Eph. 2 : 45.

Are you the chief of sinners? Christ Jesus came into the world to save you."—1 Tim. 1 : 15. May we not in triumph anticipate the natural and legitimate effects and influence of such a faith upon the various classes of men? The prince, should he believe that himself and all his subjects are alike the children of God, in and by Christ, the head of every man, and equally the objects of his tender mercy and love; would that belief incline him to despotic cruelty and oppression? Nay, verily; but to rule in the fear and love of God, and to love his subjects as God's other children.

Should the master, even the slaveholder, believe thus, would it not incline him to treat his servants "as Christ's free men"? And the servants, if in the same faith, would they not "obey and love their masters, and faithfully serve them"? The poor and destitute, the sick and the prisoner, would not they also in possession of such a faith rejoice even in tribulation, knowing that it worketh patience, experience, and hope in God, which cannot be disappointed?

Those who are dead in sins, even the chief of sinners, if mentally assured of the same glorious truth, would not they in return, love God and his other children, even more than those to whom less had been forgiven?

Could the world then, but believe!—believe in the universal paternity and love of God, in universal heirship of God, and joint heirship with Jesus Christ, the certain effect and fruit of such a faith

would be universal love ; love to God, and love to all men, would rule and reign. " We should go out with joy, and be led forth with peace, and the desert would blossom as the rose." The numerous religious sects in Christendom, Israelites included, could they but leap the barriers of sectarianism, burst the chains of superstitious veneration of the time honored traditions of men, and be persuaded to search the scriptures, as for hid treasure, on whose pages are inscribed, line upon line, the evidence of the inbeing relation of the humanity to the Son, and its joint heirship with him, of God the Father, I cannot but hope that they would believe, and blend in one Catholic, universal Church. Can we hope for it?—only in God's time."

But like the disciples of old, we "are slow of heart to believe all that is written in the scriptures concerning Christ—that it became him," the head, and his body, the humanity in him, to suffer, obey, die, and rise to immortality and glory in the presence of the Father, saying, "here am I, and the children thou hast given me."

"Not knowing the scriptures, nor the power of God—the power of the resurrection—we err, we stagger at the promise" of what we see not with the natural eye, but we may see the evidence in the scriptures, of the infinite fact of the resurrection of our glorious head. Shall not the body, therefore, be as the head? O, we of little faith! O, our Father, let us not "be faithless, but believing; help thou our unbelief!"

But to reason from what we know; is it not below the dignity of reason to doubt the power of him, from whom we derive our present being, to raise, or rather to change us from the earthly and perishing, to the heavenly and immortal state,—“to change our vile body, that it may be fashioned like unto Christ’s glorious body. True, we have not seen Christ’s, nor any other spiritual body—well, because it (Christ’s body) was translated from the earthly to the spiritual state, and is therefore, as all spiritual beings are, invisible, may we therefore doubt their existence? As well may we doubt the existence of the human soul, which is equally invisible. Then may we rationally and philosophically believe in the power of the resurrection.

I here append to my comments on the eighth chapter of the Epistle to the Romans, some further remarks on the doctrine of election, as taught, vs. 28–34.

The Jewish believers of that day were designated by the apostle, as having been called according to God’s purpose, foreknown and predestinated to be conformed to the image of his Son; and in v. 33, as God’s elect. Not elected to eternal life and immortal glory, to the exclusion of the rest of mankind, or any portion of them, but to salvation in this life, “through sanctification and belief of the truth.” They were chosen from, and to the exclusion of the rest of Israel, whom the apostle says were blinded, and did not therefore obtain an entrance into the gospel kingdom.

But I can in no instance find the Bible doctrine of election, to involve the final destiny of any portion of mankind. Much less to choose and predestinate a certain number to everlasting bliss and glory, and to reprobate the rest to eternal wo and misery—both being of like merit or demerit—and the doctrine being at issue with the attributes, and dishonorable to the character of God, I cannot believe it can find support in his word.

God's first election was that of his Son, that he might be his, "the Father's salvation to the ends of the earth."—Isa. 42 : 1—49 : 6. He chose Abraham also, that in him and his seed, all nations might be blessed. Pursuant to the same end, he chose and preferred Jacob to Esau, as a progenitor of Christ; and I conceive that no Bible truth is clearer, than that in every instance, where special favor and endowments have been conferred, it has been for the good of others, or of all. The designation and qualification of great and good men, either for ecclesiastical or political preferment, is designed for the general good. Such is both the doctrine, and the example of Christ and the apostles. "He that is great among you, let him be your servant." To return to chap. 9. "I say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh."—Vs. 1, 2, 3.

“My conscience also bearing me witness in the Holy Ghost,” in, or by the spirit of Christ.

He, Paul, was willing for Christ's, (or as he says on another occasion), for his body's sake, to be accursed, (which was to be crucified), if he could thereby convert his brethren to the faith of the gospel.

“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.”—Vs. 4, 5.

“Whose are the fathers;” Abraham, Isaac, and Jacob, “to whom pertaineth the adoption and the covenants,” who were the chosen people, who were favored with the visible manifestation of God's glory, in the cloud, *Exod. 16 : 10*, and over the mercy-seat in the tabernacle, *Lev. 16 : 2*, and in many other instances; “and the covenants”—the two covenants—the covenant of grace, and the covenant of works, on which I have heretofore remarked. “Who is God over all? Christ is God over all; both Jews and Gentiles, in the same sense as were those to whom the word of the Lord came.”—*John 10 : 35*.

“Not as though the word of God had taken none effect; for they are not all Israel which are of Israel.”—*V. 6*.

“Not as though the word of God had taken none effect.” The covenants and promises men-

tioned in vs. 4, 5 have not failed to fulfil their mission in the establishment of the gospel church and kingdom—the spiritual Israel, notwithstanding the unbelief and rejection of the Messiah by the Jewish people generally; for the blessedness of the gospel church state was promised, and designed to be enjoyed, only by the believing, spiritual Israelites, who were the true spiritual Israel. Not so because of their natural descent from Abraham; but by virtue of their having embraced his faith in the Messiah, they were of Abram's spiritual seed—those “who walked in the steps of his faith.”

“Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called; that is, they which are the children of the flesh: these are not the children of God; but the children of the promise are counted for the seed.”—Vs. 7, 8.

Neither were all Abram's children; that is, his children by promise. Ishmael was his son; but not the son promised as the progenitor of Christ, as was Isaac: therefore, in Isaac only that seed of which Christ should be born was called.

“That is,” those of Abraham's children who were not given by promise, as was Isaac, were not the children or the elect of God, as was Isaac and his posterity.

“For this is the word of promise. At this time will I come, and Sarah shall have a son. And not only this, but when Rebecca also had con-

ceived by one, even our father Isaac. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth.) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Vs. 9, 10, 11, 12, 13.

"For this is the word of promise," that Isaac was by the appointment and act of God the chosen seed of which Christ should be born; and the same is true of Jacob, who was chosen and preferred to Esau before they were born; not on the ground of merit, or moral fitness, for neither had done good or evil, but that God's purpose according to his own will should be fulfilled. Here again is the true doctrine of election, which is but the choice of certain instruments of universal good.

What shall we say, then? Is there unrighteousness with God? God forbid; for he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Vs. 14, 15, 16.

What shall we say, then? Is there unrighteousness with God? Has he benefited one portion of mankind at the expense and to the injury of another? God forbid. All will result, as it is designed, in the general good.

"For the scripture saith unto Pharaoh, even for

this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.”—V. 17. This scripture shows, that the divine purpose in the case of Pharaoh was to extend the knowledge of himself (the greatest of blessings, wherever enjoyed) throughout the earth.

“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say, then, unto me, why doth he yet find fault, for who hath resisted his will?”—Vs. 18, 19. Therefore will God have mercy; he will choose his own instruments to effect his gracious purposes, though his method of accomplishing them may incidentally harden an obdurate heart. God’s purpose of mercy in this case was to deliver his people from cruel bondage; the chosen instruments were Moses and Aaron; the means used to accomplish the end was the manifestation of his power in such manner as incidentally to harden the already obdurate heart of Pharaoh, which, had it been otherwise inclined, would have been softened by the same process, as the wax is softened by the same power that hardens the clay. “Thou wilt say, then, why doth he yet find fault, for who hath resisted his will?”

Let it be here remembered that the apostle, in the previous chapters, had been arguing and illustrating the predestination of a certain chosen number of his nation, to be conformed to the image of Christ by their faith in him, that they might form

the first gospel church—the Church of the first-born.

In this (ninth) chapter he avows his unchanged and deep affection for the whole nation, and his willingness to be sacrificed for their good—for their conversion to the faith of the gospel, if it might thereby be effected.

The subject now under consideration is, therefore, an illustration of the wisdom and goodness of God's previous purpose to over-rule the wickedness of the unbelieving Jews, and render it subservient to his gracious design, to extend the knowledge and blessings of the gospel, which he clearly showed by adverting to the history of God's dealings with Pharaoh—that as God, in his providence, had raised him to the Egyptian throne, with the design to render even his native perverseness of heart subservient to the extension of the knowledge of himself to all mankind, Pharaoh, of course, not excepted. So he had also chosen the Israelites a medium of communication to all nations of the knowledge of gospel truth and grace, and had in his wisdom rendered even their wicked rejection and crucifixion of the Messiah promotive of that end.

He now proceeds (in v. 20 and onward) to answer their objection to such illustration, which is in substance—that if God's purpose is accomplished, and good has resulted from our unbelief and disobedience, why do we suffer on account of them?

“Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?”—V. 20.

“Nay, but, O man” (the Jewish people), will you presume to question the justice, goodness, and wisdom of God, by which he has caused that which you intended for evil to result in unspeakable good? Your chastisement is but the just recompense of your error, which is meet.

“Hath not the potter power over the clay?”—the Jewish people—to make a certain number of them a vessel of honor, a church, composed of believers in the Messiah, and of the unbelieving portion of the nation a vessel of dishonor, or to reject them as being no longer his peculiar people?

“What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction.”—V. 22.

“What if God, willing to show his wrath,” or his righteous sentence of condemnation, by all his faithful warnings (and in due time to make his power known), endured with much long-suffering, even for many centuries, a disobedient and gain-saying people, fitting themselves for the catastrophe of their state and nation.

“And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath

called not of the Jews only, but also of the Gentiles."—Vs. 23, 24.

"And that he might make known the riches of his glory." And that he might, according to his purpose and grace, establish the gospel kingdom, consisting both of Jewish and Gentile believers in the obedience, death, and resurrection of Christ: the rejection and crucifixion of whom, by the Jews, being a part of the divine purpose.

"As he saith in Osee, I will call them my people which were not my people, and her beloved which was not beloved; and it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."—Vs. 25, 26. The establishment of the gospel among the Gentiles was the fulfillment of prophesy.

"Esaias also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—V. 27. "A remnant shall be saved." "A remnant, according to the election of grace," shall be saved from the condemnation of the law—"the bondage to fear," and shall enter into the gospel kingdom by their faith in the Messiah—into a state of "peace and joy in the Holy Ghost"—the holy spirit of Christ—"the spirit of adoption, whereby they cry Abba Father—they were "the blessed of the Father,"—and were admitted into "the kingdom prepared for them before the foundation of the world." They were also saved from the general distress—"the

overflowing scourge of their nation,"—from "tribulation such as never was, or ever shall again be."

"For he will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth. And as Esaias said before, except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah."—Vs. 28, 29.

"He will finish the work:" he will close the dispensation of types and shadows—of offerings and sacrifices—in which he had no longer any pleasure. "He will cut it short in righteousness;" in justice and in mercy, "in the midst of judgment, remembering mercy," so that the elect, the believers, might escape; and also that the whole nation might not be exterminated.

What shall we say, then?—that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith; but, as it were, by the works of the law. For they stumbled at that stumbling-stone. As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence, and whosoever believeth on him, shall not be ashamed.—Vs. 30-33.

Vs. 30-33, show, that the Gentiles, who enjoyed none of the spiritual privileges which had been conferred upon the Jews, had attained to the as-

assurance of righteousness by faith in Christ, to which righteousness Israel had not attained, because they sought it by obedience to the law—trusted in their own works for justification, and were opposed to the doctrine of justification in and through Christ, as well as to the spirituality of his character and kingdom, according to the prophecy quoted in verse 33.

Chap. 10 is a continuation of the argument in proof of the unhappy prejudices and fatal error of the Israelites in their rejection of the Messiah, in whom was fulfilled the very offerings and sacrifices under the law to which they so tenaciously adhered. That (v. 5) the ordinances instituted by Moses, were by him restricted to that dispensation, though they (vs. 6, 7) prefigured him (Christ) who was to descend from heaven, and suffer, obey, die, and rise from the dead, and all the people in him. And what do we now (vs. 8, 9, 10) preach? We say that very Messiah has now come—has so suffered, obeyed, died, and risen from the dead, and that all men have suffered, obeyed, died, and risen in him. So, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved—have the assurance of justification, remission of sins, and of a resurrection to immortality and glory. For with the heart man believeth unto righteousness,—that he hath righteousness in Christ, and with the mouth he maketh confession of the same. Vs. 11–13, re-affirm the

universality of gospel grace; and vs. 14-17, that faith cometh by hearing and believing the preached gospel.

Vs. 18-21, show that the Messiah came and fully manifested himself, and preached his gospel to the Jews; and that, according to prophecy, they were "a disobedient and gainsaying people," and that, according to the same prophecy, the believing Gentiles obeyed and embraced the gospel and its blessings, which had been first proffered to the Jews. And thus by their faith the Gentiles became the true "spiritual Israel"—the true spiritual children of Abraham: from all which, "Israel, according to the flesh, were excluded by unbelief—broken off from their own olive tree, into which the Gentiles were grafted" in their room and stead, and "partook of the root and fatness thereof."

Chap. 11, vs. 1-5.—The apostle re-affirms that God did not cast away the whole nation of Israel, inasmuch as "himself was of the remnant saved, according to the election of grace:" there was still a branch which was not broken off from the olive tree of faith, in the promised Messiah.

V. 6, keeps before the mind the all-important truth and doctrine of free grace.

Vs. 7-10, are in further elucidation of the fulfillment of prophecy in the blindness of mind and rebellious spirit of the Jews.

I say, then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles for to provoke

them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles, how much more their fullness?—Vs. 11, 12. Have they stumbled that they should fall? Was their rejection and crucifixion of the Messiah, and their exclusion from the gospel kingdom because of their unbelief in him, the end and consummation of the divine purpose concerning them? God forbid; but rather that he would render their national sin and malignity subservient to the manifestation of his love to the world, and that in process of time the Jews might be excited to emulate the faith of the Gentiles.

“Now if the fall of them be the riches of the world.” If their fall has, by the goodness and wisdom of God, resulted in the manifestation of gospel grace to the whole world, and in the embrace of the gospel by the Gentiles, how much greater and more glorious will the wisdom and grace of God appear when they (the Jews) shall also be made partakers of the same faith and blessings. And that day, we hope, will come.

“For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles. I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them.”—Vs. 14, 15.

“I speak thus to you, and of you, Gentiles; for, although I am the apostle of the Gentiles, yet I would magnify mine office by preaching the same gospel of the grace of God to the Jews, who are

my brethren in the flesh, that I may convert some of them also to the faith."

For, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?—V. 15.

If the casting of them away was incidentally the cause of Christ's tasting death for every man, by which the world was reconciled to God, what shall their ultimate destiny be but life from the dead—a glorious resurrection in Christ?

"For, if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."—V. 16.

If the first fruit be holy: If the elect—those who were chosen from among the Jews to constitute the first gospel Church were holy—were included in the covenant of grace, the lump, the whole nation, is so included; and as is the whole nation, so are all its branches.

"And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakers of the root and fatness of the olive tree, boast not against the branches; but if thou boast, thou bearest not the root, but the root thee."—Vs. 17, 18.

If a portion of the Jewish nation were, because of unbelief, broken off—excluded from the blessings of the visible Church of their own Messiah, according to the flesh, and thou being a wild olive tree, a nation having no part in, or alliance with him, (the Messiah) according to the flesh, wert

grafted in among the natural branches—among the Jewish believers—boast not against those who were thus excluded, for thou canst not boast of having conferred favors upon them; for it is incidentally through them that gospel blessings are now enjoyed by you.

“Thou wilt say, then, the branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith, be not high-minded, but fear: for if God spared not the natural branches, take heed lest he spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness—otherwise thou also shalt be cut off; and they also, if they abide not still in unbelief, shall be grafted in, for God is able to graff them in again, for if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches, be grafted into their own olive tree?”—Vs. 19-24.

In these six verses, the Gentile believers are faithfully warned of the evil consequences of spiritual pride, and exhorted to continue in the faith, lest they should fall into the same condemnation with the unbelieving Jews.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fullness of the Gentiles

be come in. And so all Israel shall be saved ; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob : for this is my covenant unto them, when I shall take away their sins."—Vs. 25–27.

This passage of scripture has been to me one of exceedingly difficult interpretation, until I obtained, as I conceive, a truer and clearer understanding than I formerly had of the great and cardinal doctrine of the resurrection. I could not see that the fullness of the Gentiles and all Israel could be (literally) less than all that ever had and would exist, and if so, the period designated was the end of time, and the entire cessation of human existence, which exposition would fix the Israelites in their present state of unbelief to all generations.

I now understand that the apostle here explains to us a mystery of vast and glorious import, which, as he elsewhere says, (Eph. 3 : 9) was from the beginning of the world hid in God, who created all things by Jesus Christ. The coming in of the fullness of the Gentiles, I believe to have been simultaneous with the second coming of Christ, when his kingdom (as I have previously set forth) was fully and gloriously established among the Gentiles by the conversion of the millions who then formed the Christian Church ; which period was that of the resurrection also, viz. : immediately after the destruction of Jerusalem. At which resurrection all Israel, as well as all others, who had died in Adam, were made alive in Christ ; and all

who survived that period, both Jews and Gentiles, have been the subjects of a continuous resurrection, being changed at, or immediately after death, and clothed upon with a spiritual and glorious body, bearing the image of the heavenly man Christ, as they had borne the image of the earthly man Adam. Thus the resurrection of the Gentiles was also that of the Jews, and so all Israel was saved. Such, I believe, was one of the mysteries revealed to Paul, and which he desired to make all men see and know, that they might rejoice in hope of the glory of God, to be revealed in all in due time.

“As concerning the gospel, they are enemies for your sakes, but as touching the election they are beloved for the fathers’ sakes; for the gifts and calling of God are without repentance.”—Vs. 28, 29.

They, the Israelites, are indeed enemies to the gospel, and as such, transgressors, (though their enmity is your mercy). Yet they are beloved as the chosen seed of Abraham, Isaac, and Jacob, and the gracious purpose of God concerning them will never change.

“For, as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed that through your mercy they also may obtain mercy.”—Vs. 30, 31.

“For, as ye were unbelievers and are brought into a state of salvation by their rejection and crucifixion of Christ, even so shall they, though now

in unbelief, share with you the same blessings and salvation.

“For God hath concluded all in unbelief, that he might have mercy upon all.”—V. 32.

“For God hath concluded all,” both Jews and Gentiles, (as they really were) in a state of “unbelief” and condemnation; and hath, therefore, made the same provision for the salvation of all, in and through Christ.

“O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?”—Vs. 33, 34.

“O the depth of the wisdom and knowledge of God!” by which he accomplishes his purposes of infinite love and goodness: how infinitely do they transcend our highest thoughts and conceptions! Who hath known the mind of the Lord? who can fathom his deep designs, or could have devised the means to accomplish them?

“Or, who hath first given to him, and it shall be recompensed unto him again?”—V. 35. Who can offer gifts or sacrifices for which he may claim a reward?

“For of him, and through him, and to him, are all things; to whom be glory forever. Amen.”—V. 36.

For all are of his creation; and of his free and sovereign grace, is the salvation and glorification of the whole humanity.

CHAPTER VII.

I HAVE thus commented on the whole of the eleven first chapters of the Epistle to the Romans, which embrace the entire apostolic Christian Theology, for the purpose of showing, as I most sincerely believe, that the in-being and membership relation of the humanity to Christ, its head, and its consequent filial relation to God the Father, is the only doctrine and system of faith which is in harmony with those scriptures; and if so, it is true primitive Christianity.

I shall now advert to other passages in this and the succeeding Epistles for the same purpose.

Chap. 12, v. 1.—“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Here we are exhorted and persuaded, “by the mercies of God,” by his abundant mercy and love, revealed in the gospel, (not for fear of his wrath and vengeance) to devote ourselves wholly to his service and to his will. Such are the general persuasives in the scriptures to obedience—to repentance—to turn from our sins—while, in other instances, the same

goodness warns us of the fearful consequences of transgression; and, in language expressive of "indignation and wrath, tribulation, and anguish,"—not however of hatred, or a disposition to inflict upon us positive evil—but mercifully to chastise and correct us, though often with fearful severity, according to the enormity of our transgressions.

Hence, we learn that the object of all the divine threatenings and inflictions is to warn and to deter us from the commission of sin, not to reform and change the disposition: neither have they any inherent power to produce that happy effect. If I apply the chastening rod to a disobedient child, the object is to convince, and cause him to feel, that the certain effect of sin is suffering, and thereby to deter him from a repetition of the offence. But if I seek to convert him, and change his propensity to transgress my laws to a disposition to love and delight in my will and commands, I shall manifest to him the loving kindness of an affectionate parent, and in such manner as to assure him that obedience to my commands is promotive of his happiness, and that my will is to secure and perfect his highest bliss.

It is, therefore, in the manifestation of the love and goodness of the parent that we are to look for the power to regenerate and convert the sinful and sinning child from his love of sin and hatred of holiness to a love of holiness and hatred of sin, which hatred of sin and love of holiness is "repentance unto life."

Such, and such only, is the power by which a sinner is "translated from the kingdom of darkness into the kingdom of God's dear Son"—by which he "passes from death unto life"—by which he is "born again;" by which birth he enters into the "kingdom of God"—the faith of the gospel.

It is, therefore, clear and certain that the object and design of the threatenings, denunciations, and chastisements of our heavenly Father are to deter us from transgression and from repeating our violations of his laws; and that the object and design of the manifestation of his love in the gospel of his Son, is to change our disposition to violate those laws to a disposition to love and obey them.

Vs. 2-8, teach us that our faith is a renewing or enlightening of our minds, elevating our affections above the things of the world, and to the contemplation of "that good and acceptable and perfect will of God"—that we should keep in mind that all are alike the objects of his love—that each may "think of himself soberly," humbly, and be ready to fulfill the duties assigned to him in the Church, all being alike the members of Christ's body.

The remainder of the chapter is a sublime and perfect embodiment of the Christian graces and duties, enforced with all the eloquence and power of truth and love. On the three last verses I am impressed to offer some special remarks.

V. 19.—"Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written,

Vengeance is mine ; I will repay, saith the Lord."

V. 20.—Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head."

V. 21.—"Be not overcome of evil, but overcome evil with good."

How perfectly these injunctions harmonize with those of the Saviour, viz. : "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Mat. 5 : 44. Paul had learned of Christ.

"Dearly beloved." How tender ! Why were those addressed so dearly beloved ? Because they were members of Christ's body. "Avenge not yourselves?" Why ? Because "vengeance belongeth unto God." Why is it the prerogative of God to inflict chastisement ? Because he alone has wisdom to chastise us "for our profit."

Why should we give food and drink to our enemy ? Because God does so. "He is kind to the unthankful and the evil, and sends his rain upon the just and the unjust."

Why is feeding and giving drink to an enemy like heaping coals of fire on his head ? *Ans.* As fire has the power to melt, so has love.

How are we to overcome evil with good ? By returning good for evil, and love for hatred, which makes the enemy our friend.

“Vengeance is mine; I will repay, saith the Lord.” How will he repay? He will overcome evil with good.

REMARKS ON 2 COR., CHAP. 5.

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.”—Vs. 1, 2.

If Paul knew, why should not we also know, that as soon as “our earthly tabernacle,” or body, “is dissolved, we have a heavenly spiritual building of God,” prepared for our immediate entrance and enjoyment; and that we are “unclothed,” by death, for the very purpose, that we may “be clothed” anew, “that this mortal may put on immortality.”

We have the same evidence as he (Paul) that such will be the change of all who die in Adam; that they will bear the image of the heavenly, as they have borne the image of the earthly, Adam; which evidence, as he assures us, is the resurrection of Christ. “If so be that being clothed we shall not be found naked.”—V. 3.

“If so be,” or, so that, being clothed, we shall not be found, or be left, or remain, naked—unclothed; the state in which all disembodied souls

remained, from Adam to the resurrection, at Christ's second coming. All who were to survive the simultaneous second advent of Christ, and the resurrection of all who had died in Adam and slept in Christ, were to be changed at death—clothed with their spiritual body, not to sleep or to remain in the unclothed state.—1 Cor. 15 : 51, 52.

“For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.”—V. 4.

While in the body “we groan, being burdened” with its infirmities; we sigh for deliverance, “not that we may be unclothed,” and pass into a state of sleep, but that we may “be delivered from the bondage of corruption into the glorious liberty of the children of God, the children of the resurrection.”

“Now he that hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit.”—V. 5.

“Now he that hath wrought us,” created us, members of Christ's body, for that very purpose, “is God, who hath given us the earnest of” that inheritance in the resurrection of Christ our head.

“Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith and not by sight.) We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord.”—Vs. 6, 7, 8.

“Therefore,” because of the full assurance given us by the resurrection of Christ, that at death we shall be immediately present with him, we look, though with the eye of faith only, with an unwavering confidence, to that glorious and happy change.

Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—Vs. 9, 10.

“Wherefore,” because of our entire confidence, that at death we shall be admitted to the presence and glory of Christ, we labor to serve him faithfully and acceptably while in the body, for we must all appear (we apostles and other believers) before the Judgment Seat of Christ, that we may each receive, or be judged in the body according to the things we have done, whether good or bad. It is perfectly clear from the context, that the apostle is here speaking especially, if not exclusively, of himself and his believing brethren, and also of the rewards or chastisements they were to receive from their divine master, at his second coming. Consequently his Judgment Seat was the seat of his spiritual and providential government, which, as has been shown, was established, according to his prediction, immediately after the destruction of Jerusalem. Christ declared, in so many words, that he would come to reward every man according

to his works, before the generation to whom he spake should pass away.—Mat. 16: 27, 28. It is moreover in perfect accordance with all the scripture testimonies relative to the second advent—the resurrection and the day of judgment—that they were to take place simultaneously, and during the then present generation; consequently the apostle cannot be understood to speak, either in this passage or elsewhere, of any other judgment.

“Knowing therefore the terror of the Lord, we persuade men; but we are made manifest, and I trust also are made manifest in your consciences.”—V. 11.

“Knowing the terror of the Lord.” Knowing our fearful responsibility to the Master, for the faithful discharge of our ministerial duties, by persuading men, by preaching faithfully the gospel of the grace of God, a “dispensation of which was committed to him,” as he elsewhere said, and exclaimed, “Wo is me if I preach not the gospel!” “But we are made manifest unto God, and I trust also are made manifest in your consciences.” But our faithfulness is known unto God, and I trust, also, that you are conscious of the same.

“For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.”—V. 12.

“For we commend not ourselves” by fair pretension, but by our lives and conduct; that ye may have somewhat—some evidence of our faithfulness,

to present to those who are great in profession, and nothing at heart.

“For whether we are beside ourselves, it is to God: or whether we be sober, it is for your cause.”
V. 13.

For whether we consecrate or offer ourselves an entire sacrifice for your good, or as the same sentiment is elsewhere expressed, viz., “Yea, and if I be offered upon the sacrifice and service of your faith,” it is unto God. “Or whether we be sober, it is for your cause.” Whether we be patient, continuing to suffer for you in the body, it is for your edification and joy of faith.

“For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.”
—Vs. 14, 15.

“For the love of Christ constraineth us” thus to consecrate and offer ourselves, because we thus judge, that if he (Christ) died for all, then all died in him; and that he thus died for all, that they might rise in him to immortality and glory, as heirs of God, and joint heirs with him, (Christ). And that they who are thus made accepted in the beloved and heirs of glory, might not henceforth live unto themselves, or in the indulgence of the lusts of the flesh, but unto him, or in his spirit of love and holiness, who thus died for them and rose again.

“Wherefore, henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—Vs. 16, 17.

“Wherefore, henceforth we know no man after the flesh.” We know no difference between Jew and Gentile, all being alike the children of God, through Christ. “Yea, though we have known Christ” as the seed of Abraham, and sent first unto the lost sheep of the house of Israel, yet now, he having died for all, that all might rise to life in him, we know him as no other than the Saviour of all men. Therefore, if any man, or all men, be in Christ, especially if so experimentally by faith, he is a new creature, belongs to a new dispensation; old national distinctions, and the old dispensation, are passed away—all things are become new.

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing those trespasses unto them, and hath committed unto us the word of reconciliation.”—Vs. 18, 19.

“And all things are of God.” Christ is of God, and we being members of Christ’s body, and also of God, and Christ’s obedience, suffering, death, and resurrection being ours, we are made accepted

in him, and therefore reconciled to God; therefore, he will not impute our trespasses unto us. In other scripture language, our "sins are pardoned or remitted, and our transgressions are blotted out." And this reconciliation, pardon, and remission of sins, and blotting out of transgression, is certainly for all men, inasmuch as the text affirms that God reconciled the world to himself in Christ.

Such is the word of reconciliation which was committed to the apostles; such was the gospel they were commanded to preach; such, and such only, is the gospel now. No other gospel is worthy of belief, "though an angel from heaven preach it."

"Now we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made righteousness of God in him."—Vs. 20, 21.

"Now we are ambassadors for Christ, as though God did beseech you by us." As were the apostles, so are all truly Christian ministers, ambassadors for Christ, and for God. No other than Christian ministers ever sustained so high an office! The very least of them is greater than John the Baptist; and he was greater and more than a prophet. By whom are they appointed, and what court do they represent? *Ans.* They are commissioned by the King of Kings and Lord of Lords, and they represent the Court of Heaven. What is their mission, and to whom? *Ans.* They bear a

message of infinitely forgiving mercy and love, from God the Father, and from his Son, Jesus Christ, who is the head of every man to the humanity, which is his body, the fullness of him that filleth all in all.

How were they instructed to deliver their message? *Ans.* "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God"—be assured of the pardon of your sins, and that "you are made accepted in the beloved."

Such is the office of every Christian minister, such the glorious import of the tidings they bear, and the sanctions of their embassy. How vast their responsibility to their Lord and Master. The indispensable qualifications for the holy office, are, that the candidate be full of faith, and of the Holy Ghost, the spirit of love—that he emulate the divine meekness, which doth beseech us to be reconciled to God,—to accept the assurance of the pardon of our sins.

"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." He, the Son of God, who knew no sin, took upon him our sinful nature, in which he suffered for us, and in which he also yielded a perfect obedience to God, by which we became righteous and acceptable to God, in and through him.

Thus, I trust I have shown that the day of judgment, of which the apostle speaks in v. 10, was simultaneous with the second coming of Christ,

and that both those events took place according to the predictions of Christ and his apostles, before the then existing generation passed away, and that the awards of that judgment, for the things done in the body, whether good or bad, were likewise administered in the then present life, and will continue to be so administered, "in the earth," or in the earthly state.

Also, that the judgment seat of Christ was then, as now, his providential, spiritual presence and power—not in the spiritual world, but in his kingdom established in the earth, where both the righteous and the wicked are recompensed, "much more," or especially, the latter.

REMARKS ON A PORTION OF THE EPISTLE TO THE EPHESIANS.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Chap. 1, v. 3. Who hath blessed us with all spiritual blessings in Christ—with glory and immortality in the heavenly state—in the presence of his Father.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the

beloved, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."—Vs. 4, 5, 6, 7.

The apostle here assures his believing brethren that they were "chosen in Christ before the foundation of the world." They were, therefore, most certainly in Christ before the foundation of the world, as was the whole humanity, being members of his spiritual body; from which mass, they (the apostles and the first believers) were chosen by the Father, and "predestinated" to show forth to the rest of mankind "Christ's praise and glory; to make all men see what is the riches of his grace," viz., "their redemption through his blood," their participation in his sufferings, obedience, and death; by which they have the forgiveness of sins, being made accepted in Christ.

"Wherein he hath abounded toward us in all wisdom and prudence, having made known to us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."—Vs. 8, 9, 10.

"Wherein he hath abounded toward us," or hath endowed us, with all necessary wisdom, "making known to us the mystery of his will according to his good pleasure"—according to his love for the humanity, "which he purposed in himself," in his own mind, "before the foundation of

the world, that in the dispensation of the fullness of times"—in the dispensation, or the exertion, of his power in all time (the power of the resurrection)—he might gather together all things, all men, in Christ—make all alive in Christ, "both which are in heaven and in earth," both which were in the disembodied state at the time of the general resurrection (then very near at hand), and those which should survive this period, and be changed at death in all, or in the fullness of, time.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ; in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Vs. 11, 12, 13, 14.

"In whom (Christ) also we have obtained an inheritance," or, rather, the earnest of an inheritance, as it is called in v. 14. Paul and his believing brethren had obtained, by faith, the assurance of the pardoning mercy and love of God, in and through Christ, by which faith the love of God was shed abroad in their hearts, which love was that Holy Spirit of promise, the Spirit which God promised by the mouth of the prophet Joel,

according to the interpretation of Peter.—Acts 2 : 16, 17, 18.

“Being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ.” See re-remarks on vs. 4, 5, 6, 7.

“Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” This I conceive to be a parallel passage with Rom. 8 : 21, 22, 23 ; that both speak of the resurrection, the hope of which is expressed in the latter as the enjoyment of “the first fruits of the Spirit, waiting for the deliverance of the creation from the bondage of corruption into the glorious liberty of the children of God ;” and in the former, as the enjoyment of the earnest of the spirit, waiting for “the redemption of the purchased possession.” The “purchased possession,” and the “creation,” can be none other than the “world for the life of which Christ gave his flesh” (John 6 : 51), and the “all men” for whom he gave himself a ransom.”—1 Tim. 2 : 6. The deliverance and redemption were in both cases looked for during the lives of those who were addressed ; and which deliverance and redemption was to be perfected by the resurrection of the dead at the second coming of Christ, and by the change of all at death who should survive that period.

“Therefore, I also, after I heard of your faith in

the Lord Jesus, and love to all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Vs. 15, 16, 17, 18.

"The God of our Lord Jesus Christ, the Father of Glory." Can any other evidence than this language be necessary to show that Christ is not truly and verily God? If the Father is his *God*, how can he also be God, unless we admit the existence of two Gods? What is the hope of his calling? The hope of his calling is the redemption of the purchased possession—the resurrection. "The riches of his inheritance in the saints" is the richness of his indwelling in their hearts, by faith and love; also, his oneness with them as members of his body.

"And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come; and hath put all things under

his feet, and gave him to be over all things to the Church, which is his body, the fulness of him that filleth all in all.”—Vs. 19-23.

“What is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power?” The exceeding greatness of his (God’s) power to us-ward, is the power that raised Christ from the dead—the power of the resurrection, of which we believe we shall be partakers—the power that set Christ at God’s right hand in the heavenly place, or heavenly state.

Far above all principality and power, &c., and hath given him to be head over all things to the Church: not the then visible Church only, but to the whole humanity, the purchased possession, “which is his body, the fullness of him that filleth all in all.” The humanity is Christ’s body, consequently he fills the whole body; and God, being in Christ, also filleth all in all.

Chap. 2.—“And you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”—Vs. 1, 2.

The prince of the power of air: Here, as in numerous other scriptures, is a personification of evil—an evil principle, the adversary—adverse to truth, and to all that is good and promotive of happiness—here called a prince—“the prince of the power of the air,” or of a power like the air—

the air being a fit emblem of an invisible all-pervading agent, pervading the whole humanity—"the spirit,"—the evil, adverse principle—that "worketh" in the children of disobedience: not (as has been for ages believed and taught) a spiritual, personal being, or devil, governing our atmosphere, and perverting its life and health-sustaining power, and thereby afflicting us with blasting and mildew, disease and death, at his infernal pleasure. It is clear, "that the prince of the power of the air," is no other than "the spirit that worketh in the children of disobedience," which is the principle of evil that worketh in wicked men.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Vs. 3-6.

And were by nature children of wrath, even as others: The children of disobedience—children deserving chastisement; wrath being put for chastisement in this, as in many other instances.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Whom did God quicken together with

Christ? *Ans.* "Both Jews and Gentiles, who were reconciled unto God in one body on the cross, by his Son making them of twain, one new man." By whose authority is this proclamation—this announcement to the world—that God loves all sinners, both Jews and Gentiles—even those who are dead in sin? All who believe the scriptures, answer, it is of God: this is the Lord's doing; it is marvelous in our eyes. Let the heavens rejoice and the earth be glad.

If God loves all sinners, even when dead in sins, in what condition is it possible for them to be in which he will not love them? What has God done for all sinners pursuant to his love of them? *Ans.* He quickened and raised them up together with Christ, when he "brought him again from the dead," about eighteen hundred years ago. What is God doing for all sinners now? He is, in Christ, reconciling them unto himself—not imputing their trespasses unto them; that is, proclaiming in the gospel of his Son, the pardon and remission of their sins, "having made them accepted in the beloved."

Why is God rich in mercy to all sinners? and why does he love them with so great a love? Because they are his children, in and through Christ his Son; he, the Son, being the head of every man, and they "the members of his body—of his flesh and of his bones."

And made us sit together in heavenly places in Christ Jesus." We, as members of Christ's body,

were raised up together in him to the heavenly state to the presence of the Father.

“That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus.”—V. 7.

“That in the ages to come :” That in all ages, subsequent to the resurrection of Christ, God might shew his great love toward us sinners, through Christ Jesus, by the preaching of the gospel of his grace.

“For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”—Vs. 8-10.

“For by grace are ye saved :” For it is to the preaching of the gospel of the grace of God that ye who believe, are wholly indebted for your faith and your assurance of salvation.

“Not of works :” You are not to understand that you are thus saved, because of any works or merit of your own, lest you should boast—lest you should “think of yourself more highly than you ought to think.”

“For we are his workmanship, created in Christ Jesus unto good works :” For it is by the means of grace, the hearing of the gospel, that we are in the faith of Christ, which faith is manifest by good works, as God hath before ordained that we should walk in them.

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.”—Vs. 11–14.

“Wherefore remember,” that ye were uncircumcised Gentiles, aliens from the commonwealth of Israel, strangers to, or ignorant of the promise made to the Israelites of the Messiah, and without hope in God; and were far off—far from the enjoyment of their spiritual privileges; “but are now made nigh by the blood of Christ,” who “tasted death for every man,” as their head; and they, the members of his body, participating in the same.

“For he is our peace;” who hath made both Jews and Gentiles one people: v. 15, abolishing the law of commandments and ordinances, which were as a separating wall between them: making in himself, by assuming our nature, one new man, or one undivided people—so making peace or a perfect union: v. 16, that he might reconcile both unto God, in one body, by the cross; that is, by offering himself and the humanity, (it being in him) without spot unto God, which was the great sacri-

face of which those, under the Jewish dispensation, were but the shadow.

V. 17.—“And came and preached peace”—reconciliation to God, to you which were afar off;—you, Gentiles, who were aliens from the commonwealth of Israel, and without hope in God; and to them who were nigh—the Jews—who were the acknowledged people of God.

“For through him we both have access by one spirit unto the Father.”—V. 18. By Christ, we believers, both Jews and Gentiles, have access by one spirit—by one spirit of faith and love, unto the Father.

“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.”—V. 19. Ye Gentiles are therefore no more strangers, but fellow-citizens: ye are all one in Christ.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.”—Vs. 20, 21.

“And are built upon the foundation of the apostles and prophets.” The prophets built their hopes of a glorious resurrection to life and immortality upon their participation in the obedience, suffering, death, and resurrection of Christ, as members of his body. So did the apostles, so did the saints, the believers in the true Messiah, under both dispensations.

“In whom all the building.” In whom (Christ) all the building—all the children of humanity, fitly framed together, as the members of a perfect body must be, groweth, and will grow, into a holy temple in Christ, until the last child of Adam is delivered from the bondage of corruption into the glorious liberty of the children of God.

“In whom ye also are builded together, for an habitation of God through the Spirit.”—V. 22. In whom (Christ) ye believers are builded (not that you constitute the whole building, as spoken of in the preceding verse), but ye are builded together in Church relation, for a visible church, for an habitation of God, through the Spirit, or by his Spirit—the spirit of love, which is his spiritual presence.

Chap. 3.—“For this cause I, Paul, the prisoner of Jesus Christ, for you Gentiles.”—V. 1. A prisoner for the sake of Christ.

“If ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known unto me the mystery as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promises in Christ by the gospel.”—Vs. 2, 3, 4, 5, 6. The dispensation of the gospel given to

Paul (v. 2), and the mystery made known to him by revelation (v. 3), are one and the same, and are fully explained in v. 10, chap. 1, of this Epistle, to which he here refers, saying that he had written, or communicated, it to them afore in few words. These are the words, viz.: "That in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." See my remarks, in course, on this verse; and I am impelled to add, that if these words of Paul are true, any gospel, by whomsoever preached, promising less than the gathering together, in the fullness of time (all time), all men in Christ (and I want no other salvation), is another gospel than that which he (Paul) preached.

This glorious mystery (which is no other than the gospel of the grace of God), he (Paul) tells us was not made known to the sons of men, as it was then revealed to Christ's apostles and prophets (v. 5, 6)—the prophets of that day. It had been kept secret since the world began.—Rom. 16 : 25. And the mystery, the secret was, that the Gentiles should be fellow-heirs, and of the same body, as were the Jews. What body? *Ans.* Christ's body. And partakers of his promise. What promise? Why, that in the fullness of time all in heaven and on earth should be gathered together in Christ, whose body is incomplete until that promise shall be fulfilled: the humanity, nothing less, can constitute that body.

“Whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is the grace given that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”
—Vs. 7, 8, 9.

Christ manifested himself personally to Paul, baptizing him with his spirit, or, with the Holy Ghost—the spirit of love; love for the members of his (Christ's) body, which spirit of love “worked effectually in him (Paul) according to its mighty power,” consecrating him, soul and body, to the promulgation of the gospel, or to the making known the mystery, or the hitherto secret purpose of God, to make both Jews and Gentiles—all men—fellow-heirs of the promise of his grace, in and by Christ his Son; thus making him (Paul) a minister according to the gift of grace (the spirit of love) given to him, “that he might preach among the Gentiles the unsearchable riches of Christ,” which riches consist in no other than the “unsearchable,” inappreciable love of Christ to the Gentiles, as well as Jews.

And “that he (Paul) might make all men see what is the fellowship of the mystery;” that is, that he might make all understand clearly the equal participation, both of the Jews and Gentiles,

in the promises and blessing of the gospel, which promises and blessing, or, rather, the universal interest and participation in them, were from the beginning of the world hid in God, "who created all things by" and for "Christ."

"To the intent that now unto the principalities and powers in the heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him."—Vs. 10, 11, 12.

"To the intent." I was thus qualified and commissioned so to preach, that now unto the principalities and powers (meaning the numerous gospel churches, or branches of the whole Christian church—ecclesiastical establishments being generally so called in the apostolical writings) might be known by the Church at large "the manifold wisdom of God"—the mystery, or the fellowship of the mystery, thus developed by his preaching.

"According to the eternal purpose." The purpose made before time in Christ, "when Christ was brought forth before the world began," when he was constituted the head of a spiritual nature, or race of spiritual existences—"the head of every man, the first-born of every creature."

"In whom we have boldness and access with confidence by the faith of him." In whom (Christ) we have boldness and confidence to address God as our Father—to lift up our hearts to him in the

full assurance of faith, in the full assurance of our acceptance with him as his children, believing that we are members of Christ's body, and that in him we have obeyed, suffered, died, and rose from the dead, and in him have access to the presence and glory of the Father.

"Wherefore I desire that ye faint not at my tribulation for you, which is your glory."—V. 13.

"Wherefore," considering the infinite blessings flowing from the knowledge of the fellowship of the mystery—the gospel of the grace of God—I "desire that ye faint not at my tribulation," to which I am subjected by my ministry, "which is your glory." I suffer tribulation for your good, that I may contribute to your "joy of faith."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ."—V. 14.

"For this cause." Because I am counted worthy thus to suffer for the good of the members of Christ's body, I bow in gratitude to God the Father, and glory in my tribulation.

"Of whom the whole family in heaven and earth is named."—V. 15.

"The whole family in heaven and in earth." The humanity, as it existed in Adam in mass, having died and risen in Christ, was then in heaven; but in its individual existence was still in earth, inasmuch as the resurrection was not until the second advent of Christ; but all were named in Christ as the members of his body, and therefore the children of God.

“That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.”—Vs. 16, 17, 18, 19.

“That he,” the Father, “would grant you, according to the riches of his glory,” or the riches of his love in Christ, “to be strengthened with might by his spirit,” or with faith “by his spirit, in the inner man,” or in the mind.

“That Christ may dwell in your hearts by faith: that ye being rooted and grounded in love.” To be rooted and grounded in love, is to have Christ dwell in our hearts;—his presence and spirit is love.

“That ye may be able to comprehend, &c., and to know the love of Christ,” is to understand the fellowship of the mystery which Paul had explained to them. And “to be filled with all the fullness of God,” is to be filled with, or have a perfect assurance of his love.

“Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us.”—V. 20. “God is able, and will do for us,” above our highest conceptions, because he will provide for us “according to the power that worketh in us,” which power is his love shed abroad in our hearts.

“Unto him be glory in the Church by Christ Jesus, throughout all ages world without end.”—v. 21. Unto God “be glory in the Church by Christ.” All praise offered to the Father, should be in the name of Christ, because we are in and of him, constituent of his body. So it should and will be in all ages, and to all eternity.

The instructions and exhortations, which comprise the three remaining chapters of the Epistle, are so plainly and perfectly in harmony with those preceding, on which I have commented, and so rich in the divine love and wisdom, with which that great apostle was so abundantly inspired, that comment upon them, by an uninspired mind, might rather dim than heighten their beauty and glory.

CHAPTER VIII.

I AM now impelled to offer a brief comment on chap. 3, of the Epistle to the Philippians, a portion of which I have formerly considered of difficult interpretation, and on which I conceive that new light is shed, by a clearer understanding of the "fellowship of the mystery," made known to us by that portion of the Epistle to the Ephesians, which has been the subject of my last remarks.

Phil., chap. 3, vs. 1, 2.—"Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision."

"To write the same things to you"—to repeat the warnings I have before given you—"to me is not grievous"—is not a weariness—"and for you it is safe." That you may guard against "evil workers, or dogs,"—persons seeking to subvert the doctrines of Christianity, and to destroy the Church—he warned them also against the "concision"—those who contended for the continuation of the

observance of the rite of circumcision, as essential to salvation and acceptance with God. The substitution of the word concision for circumcision, may imply that the sacred use of that rite being abolished, its literal observance was to be regarded only as a mere incision—of no possible utility.

“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”—V. 3. For we, believers, are the true circumcision, “who worship God,” or consecrate ourselves to him in the spirit, the spirit of love, the spirit of that love which is shed abroad in our hearts by Christ, being the fruit of our faith in him. Such is the spiritual circumcision or consecration of ourselves to God, of which the circumcision in the flesh was but a figure. We, believers in the gospel, rejoice in Christ Jesus—we trust in him alone—in his obedience, death, and resurrection, “and have no confidence in the flesh,” have no trust or reliance on our natural descent from Abraham, or those fleshly ordinances which were but shadows of good things to come: they were the “things which perished with their using.”

“Though I might also have confidence in the flesh. If any other man thinketh he hath whereof, he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee: concerning zeal, perse-

cuting the Church ; touching the righteousness which is in the law, blameless."—V. 4–6.

"Though I might have confidence in the flesh." If those evil workers, of whom I have warned you, claim authority as teachers in the Church, on the ground of their legal righteousness, I have, on the same ground, an equal, and indeed a superior claim—being purely of the stock of Israel, manifesting my zeal in support of the Jewish religion, by the most violent persecution of Christians, for their refusal to obey its ordinances: touching the law, blameless.

"But what things were gain to me, those I counted loss for Christ."—V. 7. But all those things, those high attainments in the obedience and righteousness, which is of the law, I relinquished ; exchanging the shadow for the substance, which I found in Christ.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Vs. 8, 9.

"Yea, doubtless,"—truly and verily I count all things, the whole system of offerings and sacrifices, of types and shadows, the whole covenant of works, "but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the

loss of all things,—for whose perfect offerings and sacrifices, as the head of every man, I renounce the doctrine of justification by the deeds of the law, and my legal righteousness, as utterly impure and worthless, that I may fully embrace and trust in Christ.—“And be found in him,” as a member of his body: not pleading my own righteousness, which is by the deeds of the law, but relying wholly on the righteousness which is of God in Christ, of which I have the assurance by faith.

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means, I might attain unto the resurrection of the dead.”—Vs. 10, 11.

“That I may know him,” &c., I have renounced and exchanged all other hope and dependence, for the knowledge of the power of Christ’s resurrection; which is the resurrection of every man in him.

“And the fellowship of his sufferings;” that I may suffer as he (Christ) suffered; that is, for the members of his body, the humanity. “If by any means,”—by any sufferings yet appointed for me—I may attain to their full measure, and so to the mark (the day of my death) for the prize of the high calling of God in Christ Jesus: which prize is the resurrection of the dead. For I do not count that I have yet apprehended, experienced, all the sufferings appointed for me, but I forget those already endured, and reach forward, “that I may

fill up that which is behind, of the afflictions of Christ in my flesh, for his body's sake."

"Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you."—V. 15.

"As many as be perfect:" As many as are perfectly devoted to the promulgation of the gospel and cause of Christ, and ready (as was Paul) to sacrifice his life for that purpose, let them be thus minded. "And if in anything ye be otherwise minded:" If ye have not yet attained to that entire devotion to Christ, and strength to suffer all things for his sake, God shall reveal or grant even this strength unto you in due time.

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—V. 16.

"Let us walk by the same rule:" Let us imitate our divine master in love and devotion to the happiness of all mankind.

"Brethren, be followers together of me, and mark them which walk so, as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)." —Vs. 17-19. The apostle here repeats the warning which he had given in verse 2 of the chapter,

and predicts the entire apostasy and destruction, or punishment, of false teachers.

“For our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.”—Vs. 20, 21.

“For our conversation is in heaven:” We believers realize, by faith, that Christ, the head of every man, is “at the right hand of the majesty in the heavens;” and we look for him from thence because he told us he would come the second time, before this generation should pass.

“Who shall change our vile body, that it may be fashioned like unto his glorious body:” Is it indeed true that Paul and the other apostles did verily look for and believe that Christ would make his second advent “before the passing away of that generation?”—that he would then “quicken the dead—all who had died in Adam—that they might live in him (Christ) and bear his image, as they had borne the image of Adam,” and that he would also change the vile bodies of all who should survive that period. If we believe that Paul, who had seen the Lord, and heard the words of his mouth, was taught by him thus to speak, and if we believe, moreover, that the strictly corresponding predictions of Christ were fulfilled, then, verily, it is true, that Christ did so come and raise the dead; also that he did then, and still continues, to

change at death the vile bodies of all survivors of that great event, and to fashion them like unto his glorious body.

“According to the working whereby he is able to subdue all things unto himself:” As God created all things, all worlds, and all men, by and for Christ his Son, so is he now, and will ever be, according to that same working of the Father by him, able to subdue all things unto himself, or to change every member of his body even to the latest child of Adam, from mortality to immortality—from the likeness of Adam to the likeness of himself.

REMARKS ON A PORTION OF THE EPISTLE TO THE HEBREWS.

The object and design of that communication, which was written to the Hebrews from Italy, was to set forth the abundant evidence contained in the scriptures, that Jesus was the Christ—the promised Messiah—the Son of God—who had come in the flesh. Thus, in chapter 1st, he argues and establishes Christ’s divine Sonship; and in chapter 2 : 1-4, exhorts the brethren to give diligent heed to his teachings and instruction, as “to him that speaketh from heaven,” and warns them of the consequences of rejecting the great salvation—the gospel—which he, Christ, had first preached to them, and which was afterward preached by the apostles,—God bearing them witness, both with

signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.

V. 5.—“For unto the angels hath he not put in subjection the world to come whereof we speak.” By the “angels” here spoken of, I understand the Jewish ecclesiastical rulers as in verse 2: Moses and the prophets are evidently so called, and the world to come was the gospel Church state.

V. 6.—“And one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?” that is, What is humanity, that it should be exalted to a union with thy son, in the person of the Son of man, who was made a little lower than the angels; and yet, by virtue of which union, thou crownest him with glory and honor, and didst set him over the works of thy hands?

V. 8.—“Thou hast put all things under him; for in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.” These 7 and 8th verses are a quotation from the 8th Psalm; and although what is expressed, in some sense, is true of all mankind, yet its reference to the Messiah is justified by the example of Christ, who applies the same passage to himself.—Mat. 21: 16.

V. 9.—“But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.”

“But we see Jesus, who was made a little lower than the angels;” that is, “who was made of the seed of ‘David,’ according to the flesh”—“that he, by the grace”—the love of God for the humanity—the members of Christ’s body—“should taste death for every man”—every man being in him: and then, that he should “be crowned with glory and honor;” that is, that he—and every man in him—should rise from the dead to immortality and glory.

V. 10.—“For it became him, for whom are all things, and by whom are all things, in bringing many sons” (the many members of Christ’s body) “unto glory, to make the captain of their salvation perfect through sufferings:” That he, the captain, might bear their griefs, carry their sorrows, be wounded for their transgressions, (in the first Adam) and bruised for their iniquities, yielding a perfect obedience to the divine law, and offering the many members in his own body on the cross, without spot, unto God, that, as a triumphant captain, he might rise from the tomb (and the humanity in him) to immortality and glory in the presence of God, (v. 11) “saying, behold, I, and the children thou hast given me, for both he that sanctifieth, and they who are sanctified, are all of one.”

V. 14. “For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death—that is, the devil.” The cause, or power of death,

both physical and moral, is in the body : the lusts of the flesh is the cause of sin, which is moral death ; and the flesh and blood constitution of the body, necessarily subjects it to physical death. The lusts of the flesh, in which is the power of moral death, is therefore the devil or adversary : the death of Christ, and of the humanity in him, was the death of the Adamic flesh and blood constitution, and the lusts thereof, and consequently the destruction of the devil.

V. 15.—“And deliver them (all men) who, through fear of death, were all their lifetime subject to bondage.” We are delivered from the bondage of fear, both of physical and moral death, by our faith in Christ, who has thus abolished death, and brought life and immortality to light.

V. 16 has, in substance, been heretofore referred to.

V. 17.—“Wherefore in all things it behooved him to be made like unto his brethren,” (the members of his body are called his brethren, because they are in and through him the children of God—he is elsewhere called their ‘Elder Brother’ for the same reason), “that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

V. 18.—“For in that he himself hath suffered being tempted, he is able to succor them that are tempted.”

“That he might be a merciful and faithful High Priest in things pertaining to God.” That as their

loving and faithful High Priest, his offering and sacrifice might be perfect and acceptable unto God; "that he himself being tempted, and being touched with the feeling of their infirmities, is able to succor them that are tempted."

CHAPTER IX.

THE commentaries thus far offered on different portions of the apostolic writings, have, as before stated, a twofold object : first, to establish the truth of the inbeing relation of the Humanity to the Son of God, and its consequent filial relation to the Father, as the true foundation of genuine Christianity : second, to show that no exegesis of those, or of the scriptures generally, can harmonize them with a partial or conditional salvation, and that such partial and conditional salvation is eternally at issue with the universally acknowledged attributes of God.

If, as I hope, I have in some good degree, in view of candid and unprejudiced minds, succeeded in accomplishing my purpose, in such proportion I shall hope that the testimonies I have adduced in support of those propositions, will be thoroughly and duly examined and weighed by my readers of that character. I solicit inquiry, not controversy. It is of equal moment to myself and all others, that the evidence presented in proof of propositions involving the eternal destiny of the world,

should be submitted to the severest scrutiny and most searching ordeal.

The question at issue between the system of doctrine, which, according to my understanding of the scriptures, claims to be primitive Christianity, and that of popular theology, is to be decided by evidence, not by argument or words of man's wisdom; and the evidence is to be credited according to the known truthfulness of the witness. In a word, the sole evidence in this cause, is the Bible, interpreted and construed in harmony with the divine perfections and attributes. The decision and judgment, which is according to such evidence, is final, and from it there is no appeal.

Let there be, therefore, no human creeds or traditions, however confirmed by the time-honored sanctions of the Church, introduced as witness in this cause.

I do not however repudiate reason, as some have done, for the purpose of establishing the infallibility of the Church. I call her not as a witness, but summon her as a juror, and anticipate her verdict, with the utmost confidence, in favor of that interpretation of scripture, which harmonizes with the character and attributes of God, and against that which is in derogation of both.

The issue to be tried is, whether the purpose of God is the final holiness and happiness of all sinners, in and through his Son, or that millions of millions of those sinners shall suffer eternal torments, the means provided being alike ample for

the salvation of a part or the whole. I ask that the witness be examined, and a true verdict given, according to the evidence and the law of the divine perfections.

The true meaning of the scriptures is, beyond all controversy, in harmony with the law of those perfections. That harmony is therefore the essential characteristic of all true exegesis of scripture. Many of the divine testimonies are indeed of very difficult interpretation, and some of them seem to conflict with the plainest truths generally inculcated; yet we have, in the divine word, a superabounding, clear, and distinct revelation of the character and purposes of God, and of our duties to him and our fellow-man.

The promise of the seed of the woman—which was but the promise of the Messiah—was the beginning or dawning of that revelation; and the immediate institution of offerings and sacrifices, were symbolical illustrations of the inbeing relation of the humanity to Christ.

The absolute seminal existence of the many in the one, is more definitely taught and affirmed in the covenant which God made with Noah, and his posterity in him; by virtue of which covenant they were immersed with him (Noah) in the waters of the flood, and with him arose, as from a watery tomb; from which posterity alone, or seminal existence in Noah, are the millions which have, and are now spreading abroad upon the face of the earth.

Thus do we learn, from this stupendous providence of God, that we have a positive existence in his Son, and are consequently participant in his obedience, death, and resurrection.

So also did God bless all the nations and families of the earth, in Abraham and his seed, (Christ).

Thus did Moses, by the command of God, so amplify the institution of offerings and sacrifice, as to prefigure, by the representative death of the people in their High Priest, the absolute inbeing of the whole humanity in Christ, and their reconciliation to God through him.

So did "God speak, by all his holy prophets since the world began, of the restitution of all things," (all men), not only to primeval innocence, but to glory and immortality in and through Christ. "And in the last (or gospel day), he hath spoken to us by his Son," assuring us "that he sent him not into the world to condemn the world, but that the world through him might be saved." "Also, that he gave him (Christ) power over all flesh, that he might give unto them eternal life." Pursuant to which purpose, "he hath raised him from the dead, and sat him at the right hand of the throne of the majesty in the heavens."

From whence he hath appeared "the second time," in the power of his Spirit, or of the Holy Ghost, to quicken and raise the morally dead to a life of faith and love, and the literally dead, all who die in Adam, to immortality and glory.

Thus is the continuous and whole revelation of

God perfected, to the infinite glory of his grace, which was given us in Christ Jesus, before the world began.

And thus has the light of that revelation risen, from the dawning of its day in Eden, shining forth upon the world, through the promise of the woman's seed—the offerings and faith of Abel, Enoch, and other antediluvians, who called upon the name of the Lord,—through the characters, teachings, and offices sustained by Noah, Abraham, Isaac and Jacob, Moses and the prophets, John the Baptist, Christ and his apostles, unto the perfect day of the Lord, and the spiritual glory of his second appearing.

What then is the mission of primitive Christianity? *Ans.* Both to judge and to save the world. By what law? *Ans.* By the law of love: which law is the gospel of Christ—the word of God, “which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

How does the gospel judge the world, or what is the process? *Ans.* It is preached, or addresses itself to a world dead in sins—a world lying in wickedness—that it may be judged according to men in the flesh, but live according to God in the spirit. How does the world lie in wickedness? *Ans.* There is none that loveth perfectly—that loveth his neighbor as himself—no, not one. They

are together, more or less, unprofitable, unloving—loving not in deed and in truth. What is the penalty for violating the law of love? *Ans.* “He that soweth to the flesh, which lusteth to envy and hatred, shall of the flesh (envy and hatred) reap corruption, suffering,” or “damnation,” which is the scripture word. Where shall he so reap?—in another world? Certainly not, if he reaps of the flesh, because the flesh can exist only in this world. “He that hateth his brother is a murderer, and no murderer hath eternal life (or the love of the gospel, the love of Christ), abiding in him.” Those who hate, “bite and devour one another and are consumed one of another.” Thus, sowing to the flesh, and reaping of the flesh, destruction and misery are in their ways”—in the ways of all that hate.

The requirements of the law of love are therefore,—cease to hate, learn to love.

Thus doth the gospel judge the world, according to men in the flesh—those who are morally dead. Now, what is the power of the gospel, by which men live unto God in the spirit? *Ans.* Its proclamation and manifestation to the world, of the infinite love and pardoning mercy of God to sinners,—all sinners, even the chief! All who believe that proclamation, respond to that love, and are born of God, and live unto him, in the very spirit of his love; by which spirit they love as God loves—all, even the evil and the unthankful;

they have ceased to hate, (except their sins), and learned to love; they have repented unto life.

But doth the gospel save us only in this life?

Ans. In no other. It doth indeed beget us to a lively hope of our inheritance, which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, all of which is perfectly adapted to our present state.

It is then true, as the gospel of God our Saviour is true, that every sinner is a member of Christ's body, of his heavenly and earthly nature, and therefore a child of God, a subject of his tender mercy and infinite love, "even when dead in trespasses and sins."

Shall the glorious mystery which was made known eighteen hundred years ago, be now concealed from sinners, lest they do evil that good may come? Was Paul made a minister that he might conceal it? Hear him. "Unto me, who am less than the least of all saints, was this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ."—Eph. 3 : 8, 9. Why make all men see it, if it included but a few?

Go then, every gospel messenger, preach to every sinner the infinite love and forgiving mercy of God, as revealed in Christ, the head of every man, that every sinner may believe, and believing, may

respond to that love; which being shed abroad in his heart, he shall cease to hate, (naught but sin), and learn to love—to love God and his fellow-men.

Will he then be inclined to do evil, that good may come? “Being dead to sin, he will desire not to live any longer therein.”

What do the ministers of the popular sects preach? *Ans.* That we must repent and believe on the Lord Jesus Christ. Well; how must we believe on him? what must we believe concerning him? Their reply is, that we must believe that, if we repent of our sins, God will forgive, and Christ will save us by his atoning blood, shed for us on the cross; but if we do not thus repent, God will not forgive us, and the atonement of Christ will avail us nothing, and we must eternally perish.

If the case be so with us, we have to change the Deity from an unforgiving to a forgiving disposition toward us, by our repentance; then it is for our repentance that we are forgiven, and not for Christ's sake, or for aught that he has done or suffered, and our repentance (not the blood of Christ) is the atonement; then is our salvation of works, not of grace.

Such, then, is popular theology—the popular gospel—conscientiously and solemnly believed to be truthfully stated. If it be true, what is the hope of the world? *Ans.* That those only can be saved who have so repented and so changed the disposition and purpose of the Deity, and then believed in the saving virtue and power of the blood

of Christ. Admitting now the possibility of such repentance and change in the Deity, what proportion does the number of the happy subjects of it bear to those who have not so repented?

Having no reliable statistics to consult, probable conjecture must answer that question as best it may. Suppose there are one thousand millions now living who must so repent, or (to use the popular phrase) suffer the pains of hell forever; and suppose that Christendom contains one-fourth part of that population, which is two hundred and fifty millions: of which number, I do not learn that pious persons generally estimate that more than one in twenty are ever truly repentant. Which estimate would leave seven hundred and fifty millions, or seven hundred and fifty times ten hundred thousand of the present generation alone (each an immortal being) to suffer eternal torments!

And yet, this vast number, so difficult even for the mind to grasp, is in proportion to all who have since the creation, and will in all time, die unrepentant, as it is, to the sands upon the sea-shore, which are inconceivably innumerable.

It is not, and certainly will not be denied, that the Christianity of Christendom forbids the least hope of salvation for any that do not truly repent and believe in this life. Do you then realize it, Christian ministers, and all Christians, that the innumerable millions of millions of the souls which God has made immortal, and who, having never heard of the name of Christ, have, and will die

unrepentant and unbelieving, and must therefore sink to eternal perdition, woe and misery? Charity replies, that you neither do, nor can, realize the infinite horrors of such a consummation of the creative power and foreknowledge of the Deity.

And if it were indeed possible to bring home a truth so withering to the heart—so blasting to the mind—our sympathies would become our tormentors, and would overwhelm and destroy us.

But however unnatural or preposterous it may generally be considered, there are many, especially of the Calvinistic faith, who entertain a hope that their sympathies with suffering humanity will cease at death, and that, in conformity with the divine will, they will rejoice in the eternal misery of their fellow-beings—even their relatives and friends; and it must be confessed that they do but carry out popular theology to its legitimate effects.

It is, then, an established truth, that popular theology inculcates not only the doctrine of a partial salvation, but of the salvation of the few, and the inevitable perdition and eternal misery of the many. Does it not follow that the author of that theology must, in his nature, be equally partial?—it being universally acknowledged that all are alike of his own creation, and that there was with him no deficiency of power to save as well the many as the few? The answer is obvious. Can the author of such a system of theology be the same that “causeth his sun to rise on the evil and on the good, and sendeth his rain on the just and the

unjust," and who hath made no provision in nature more for one than for all? His works speak louder, though not different, from his words, and they universally answer in the negative.

A partial salvation is therefore at issue, as well with the works as with the word and character of God.

RESPONSIBILITIES OF THE CHRISTIAN MINISTRY.

If "Christ is the head of every man, and the head of Christ is God," then every man is a member of Christ's body, and, jointly with him, a child of God, and an object of his infinite love.

If Christian ministers withhold, or conceal from those children, or any of them, the knowledge of that relation, they "shut up the kingdom of heaven against men:" they stand before Christ's Judgment-seat, and shall receive in the body the things they have done, whether good or bad. They should "know and fear the terrors of the Lord." They should "thus judge," (and the love of Christ to the members of his body should "constrain them" to persuade men) that "if one died for all, then were all dead, (died in Christ) and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again."

How shall those children "live unto him who died for them and rose again," if they are held in ignorance of their relation to him, and of his love

to them? To live unto Christ, is to live in his love—in love to God and all mankind. If a child has no knowledge of his earthly parent he cannot love him or live unto him, be that parent ever so great and good and loving. So neither can he love his heavenly father until he is assured of his fatherhood and his love. “To know the only true God, and Jesus Christ whom he hath sent, is eternal life.” To know God, as revealed in Christ, is to know him as “the head and father of Christ,” and therefore the father of all, because all are in Christ as members of his body.

Children as well as adults, must therefore be taught that God, in and through Christ, is their all gracious and infinitely loving Father; and in proportion to their faith or belief in that truth, they will love God and live unto him.

Take a child, who knows but the right hand from the left: teach him in the name of Christ that of such is the kingdom of heaven—that he is a child of God, and an object of his infinite love, in and through Christ, who died to save him, that he might live forever with God in heaven,—his heart will respond to that love, and he will seek his Father's face; he is born again!

So in juvenile, adult, and maturer life, the same teaching, the same gospel, is the same power to every one that believeth.

Go to the prison, the dungeon, and the cell—show to the inmates that they “are receiving in themselves but the recompense of their error which

is meet," reaping as they have sowed, and yet, that "Christ, the head of every man, hath suffered, obeyed, and died for all, that he might reconcile them unto God in his own body on the cross," whereby all have the "remission of their sins, and are made accepted in Christ"—that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again—that they are dead in sins; and this gospel is preached to them that they may be judged (suffer for their sins) "according to men in the flesh, but live" a life of faith and love "unto God in the spirit"—the spirit of his infinitely forgiving mercy and love to them.

If they believe your message, true and unfeigned repentance will be the immediate effect—their faith will work by love, and purify their hearts, and they will henceforth, even in the dungeon and the cell, "live unto him who died for them and rose again."

Above all, let the "good news and glad tidings to all people," be proclaimed to the poor. Like the great Redeemer, the gospel messenger should seek and deliver his message to the masses, that it may reach the children of want and destitution, of sorrow and affliction. Such was the head of every man, while "in the days of his flesh, of his humiliation, he had not where to lay his head; was a man of sorrows, and acquainted with grief, and was despised and rejected of men." Let them be assured that "in all their afflictions, he is afflicted,

that he is touched with the feeling of their infirmities;" because they are the members of his body. Teach them that "God, in his abundant mercy, hath begotten them to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them." Contemplate the possible, if not probable, effect of such a message, delivered by authority of Christ himself to a mass meeting. Who can tell how many might hear and receive the "word gladly," as did the common people from the mouth of the Saviour? and as at the gathering of the masses on the day of Pentecost, from Peter, when "three thousand were added to the Church in one day?" Who would so joyfully receive the assurance of "a glorious inheritance, reserved in heaven for them," as the poor and the destitute? Not the rich; for "they do not enter into the kingdom of heaven (the state of faith) so easily as the poor;" their riches engross their affections, and bind them more strongly to earth. Who would so bitterly weep for his sins, and also "love so much, as the believing sinner, to whom most is forgiven?"

A meeting of the masses in open space,—open to the free access of those who have not wherewith to seat themselves in a church, or the means to clothe themselves in soft raiment,—is perfectly congenial with the fullness and freeness of gospel grace.

Let the rich and the poor, the bond and the free,

and whosoever will, thus "assemble themselves and come and drink of the pure River of Water of Life freely."

We congregate in mass, to express our interest and solicitude relative to things which perish with their using: why not to participate in the joys which are eternal?

Thus might the rich and the poor rejoice together in the common salvation—"the poor, that he is exalted; and the rich, that he is made low." The poor, feeling that he is equal with the rich, except in the possession of that which, "as the flower of the grass, shall pass away."

We assemble ourselves in perfect amalgamation of character, to offer gratulation and praise to a nation's benefactor, a nation's guest; why not manifest, in the same manner, our love and adoration to him who died for us and rose again?

The Christian world professes to believe that God and Christ are infinitely worthy of our highest love and adoration, but do not live their profession or their faith, because the evidence of that truth, which was once enjoyed, is weakened by the great diversity of interpretation of the scriptures of truth, and the establishment of a Theology essentially adverse to the divine perfections. If, by an unprejudiced examination and study of those scriptures, the world could obtain a full assurance of a positive and true relation of the humanity to God the Father, by virtue of its existence in his Son, as members of his body, and of the divine pur-

pose to deliver that humanity from the bondage of corruption into the glorious liberty of the children of God, that assurance or faith would work by love, and purify the heart, and men would live their profession in proportion to the strength of their faith. The rich would more fully realize that earthly treasures pass away as the flower of the grass, and the poor would be thankful for daily bread, while they enjoy the earnest of their heavenly inheritance.

OF THE UNSEEN WORLD.

It has been truly and eloquently said, "that all are passing to that bourne from whence no traveler returns:" and it seems to be generally conceded, that the immortal state is veiled in mystery and obscurity; doubt and uncertainty pervade the general mind, questioning, to some extent, even the fact of a future life.

If Christianity is true, it ought not so to be; and if it were rightly understood, it would not so be. Some are seeking to open a communication with the spiritual world, through the medium of departed souls. A very considerable number, both of the clergy and laity, are now giving very earnest heed to the supposed spiritual rappings, clairvoyant illuminations, &c.

To these the light of orthodoxy must be exceed-

ingly dim, unsatisfactory, and unreliable. Well, if so, why not search the scriptures? where you may find that primitive Christianity assures us, with more than historic truthfulness, of the arrival in Judea, about eighteen hundred years ago, of a messenger immediately from the invisible world. From

“The third heaven where God resides :”

“In form and bodily shape like a dove; and a voice from heaven proclaimed him the Son of God, in whom the Father was well pleased.”

He told us plainly of the unseen world—of the “mansions in his Father’s house—of the place he would prepare for us,” (the humanity, certainly, as members of his body) when we shall be “delivered from the bondage of corruption into the glorious liberty of the children of God.”

After assuming our nature, in which he, as our head, obeyed, suffered, died, (and we in him) rose again, and showed himself alive from the dead at four several times, “to chosen witnesses: once to above five hundred of his disciples, who had known him and been with him.” After which he ascended to the “right hand of the majesty in the heavens,” from whence he again returned” (as he had promised) “to comfort and instruct his disciples :” announcing his presence “by the sound of a mighty rushing wind, filling the house where they” (about one hundred and twenty) “were assembled; baptizing them with his holy spirit, and with fire;

with the latter in the form of cloven tongues, which sat upon each of them,"—indicating the miraculous power given to them of preaching in all languages the gospel of the grace of God, with tongues flaming with the fire of infinite love—melting the hearts of all believers to repentance and filial and holy affections, or, in other scriptural language, "granting them repentance unto life."

"Last of all, he was seen of Paul also, to whom he committed a dispensation of the gospel, as an especial apostle or messenger to the Gentiles." All the apostles were witnesses of these things, sealing their testimony with their blood.

We also learn from the same source, that we shall all be saved at, or immediately after death, from corruption to incorruption, from dishonor to glory, from the likeness of Adam to the likeness of Christ.

It is then certain and true, as the testimony of Christ and his apostles is true, that the Son of God has come, both the first and second time, from the unseen world, from the abodes of glorified spirits, and of the angels of God; that he has told us of our incorruptible inheritance, its joys, and its glories, and of the fashion of our bodies, which are to be like unto Christ's glorious body.

If orthodox Christianity remove not the veil, and the mystery which beclouds and darkens the horizon of the immortal state, (to the mind of the unbeliever) it is not the gospel which brings life

and immortality to light—the gold has become dim, and the most fine gold is changed.

If the Son of God has thus revealed the glories of the immortal state, that we shall be clothed with a spiritual and glorious body, which we shall derive as naturally from him our spiritual head as we inherit our earthly tabernacle from the first Adam, then it cannot be said that no traveler has returned from that bourne which is beyond the precincts of mortality.

If the report of the heavenly messenger comes to us with the highest possible sanction and evidence of its truth, we may not, except at our peril, “refuse him that speaketh.” Let us give diligent heed to the scriptures of truth—not to lying vanities. Let us learn of him who giveth rest unto our souls.



